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THE

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AMERICAN BAPTIST MISSIONARY UNION.

TAVOY.

JOURNAL OF MR. BENNETT.

(Continued from page 449, last volume.)

The Karen bible; Printing commenced.

June 1, 1851. — A memorable day: the first form of the Karen bible has gone to press. Thus the work is *commenced;* but Providence only knows when it will leave the press, and as a whole, be in the hands of the people. There is no nobler work in which man can be engaged, than that of giving the word of God to a people in their own language.

From the matter in the first form, the calculation can be made for the whole work, as to the number of pages; and we hope to see the Karen bible in one volume of about 1000 pages octavo, while the Burman bible is 1200 pages quarto. The edition commenced is of 2000 copies, besides 500 copies of the Pentateuch; and perhaps there will be a separate edition of some other books of the Old Testament. This is the more likely, as only Genesis, Exodus and the Psalms have as yet been printed in Karen.

In the evening the monthly concert was held, where Burmans and Karens met together to pray for the conversion of the world. As br. Abbott was present from Arracan, he gave our Karens an address, which we hope will not soon be forgotten.

5.—Mr. Mason's health is so poor that he cannot read the proofs of the bible as fast as we could wish; in fact, he spends more time, I presume, on a final revision than in reading the proofs. He has not yet been able to *revise* the Old Testament since it was translated. I had hoped that in the year 1852 we should have it to say, that the Sgau Karen bible is in print; but now I see no probability of its accomplishment.

Renewed demand for tract distribution — The city census.

10.—The calls at our new zayat have far exceeded my most sanguine expectations, and the number of tracts distributed is unprecedented. So many tracts and books have been given away in the city and province of Tavoy within the last twenty years, that I have been accustomed to think the people were well supplied with books; but since the

opening of the zayat *all* our tracts and books have been given away, so that nothing remains on hand but a few children's 18mo tracts. The assistant seems highly pleased with his labors, and reports very favorably from time to time of the progress of inquiry on the subject of religion. He states that all violent opposition and angry discussion have ceased, and that the people come almost daily to him to inquire about the religion of Jesus.

I have just seen the official census of the city of Tavoy for this year; the houses are 2,124, inhabitants 11,570.

Applicants for baptism — Domestic persecutions.

17. — For some time past the natives have been holding a weekly prayer meeting at one of the houses. They have requested that I would have the meeting at my house; and here we have met this evening for the first time. The truth is, I have not time to do all that is desirable for these people; and had it not been for this pressure from without, I should not do what seems to be a pressing duty even now.

To my astonishment there were two applicants for baptism, one of them the mother of a young man, the last that was baptized in Tavoy, and most violently opposed, then, to his leaving idolatry. She resides at a village some hours distant down the river. There are also other inquirers. O Lord, revive thy work, and give us strength to gather in these sheaves, ere we are altogether crushed by our work!

24. — At our meeting this evening there was another applicant for baptism. This is an interesting case. She is the daughter of Christian parents, and is mentioned in my journal as having been married, June 22, 1849, to a respectable young man, a heathen. He now opposes her wish to join the church. His mother is a great bigot and devoted to idolatry. The most of *his* opposition unquestionably comes from his relatives through the mother. Were he left to himself, I suspect he would be quiet. Though she is a young woman of much firmness, it remains to be seen whether she will come out amid all the opposition she has to encounter, and profess Christ.

July 1. — At a meeting of the church this evening, the three applicants for baptism were examined and received. The first, an old woman mentioned June 17, has been all her life long gathering "merit" and endeavoring to live as Boodhism teaches, that it might be well with her hereafter. But she has divested herself, as we trust, of this filthy righteousness, and now trusts to the blood of Jesus as her only hope. Her examination was very satisfactory. She resides with her son, who is about building in town and near us. The next is the young woman mentioned June 24th. She has been a member of the mission schools more or less from her childhood, and appears to understand what she is about. As her husband opposes, she was asked, if he should leave her, as he had threatened were she baptized, what she would do. Her reply was, "We must obey God rather than man."

The other candidate is a brother of hers, and for a long time a member of one of our schools. All of these have given us pretty good evidence that they are children of Christ's kingdom and worthy of church fellowship.

Three Burmans baptized—Heathen intolerance —Cheering hopes.

6. Lord's day.—We have once more had the privilege of assembling on the banks of our beautiful tank, where we sung and prayed, and then baptized the three Burmese candidates. It was a pleasant day and a pleasant service. Would that it were of oftener occurrence.

The husband of one of the candidates was absent at the time in the paddy fields. When he heard that she had actually been baptized, he came home in a great rage and declared that he would not now live with her. In this threat he is sustained by his relatives, and is prompted to it by his mother, who, I hear, wishes to have me taken to the

court and punished; but what kind of punishment she would have inflicted it is difficult to say. The young man removed his clothes from the house and went to his mother's. He came to our house this afternoon. He was then more calm than he had been represented to be, but most decidedly said he could not live with his wife now, as he could not bear the revilings of his family. It is an extremely bad case. He loves his wife and child, which is only a few months old, and I am persuaded, if he were let alone, would behave very differently. May God overrule all to his own glory,—and if it be possible, convert the mother of this young man, himself and all his relatives.

Aug. 8. — The steamer arrives and brings three boxes of testaments, tracts, &c., for distribution at the zayat.

16. — The steamer came in on her way from Mergui to Maulmain, and her smoke has scarcely died away when the assistant reports that *all* the testaments and almost all the tracts she brought us have been called for and given away at the zayat. Fortunately, more have been sent for and we hope will come next month.

The report of the assistant as to his labors is very cheering; and we do hope and trust that all this seed will not have been sown in vain. I cannot help thinking that the peculiar case of those last baptized, which is noised abroad in town and country, will be the means of rousing the too long dormant minds of the people. If they can be led to read the New Testament and tracts, we can hope they will, in some small degree at least, investigate the claims of divine truth.

A bereavement — Hallowed remembrances.

22.—Heard to-day of the death of my ever dear father. Though he has not been permitted to labor on heathen ground and *among* the heathen, he has labored *for* the heathen and not in vain. Though I had expected the intelligence, the shock was greater than I had anticipated. Notwithstanding that very little of my life has been passed *at home* since my thirteenth year, I have ever had a veneration for my dear father as a *man of prayer* — as one who wrestled, and *prevailed.* The remembrance of his prayers, and the reflection, often when in the jungle, that *he* was still interceding for the heathen, and for those, too, who were laboring for their conversion, have been a solace and consolation. But now his prayers are changed to praises. He had served his own generation, and one or two more.

"Abundance of rain" — An earthquake.

28. — For the last three days we have had an uncommon fall of rain. On inquiry of one who keeps a pluviometer, the report is,—on the 25th seven inches, 26th seven and a half inches, 27th six and a half inches, making twenty-one inches of water for the three days; and there have also fallen, I should judge, three or four inches to-day. We have never known so much to fall in the same time before. Up to these days we had hardly had our average fall of water.

Sept. 2. — There was a slight shock of an earthquake early this morning, with a rumbling sound, and so strong as to shake the house and set things to clattering.

14. — The inquirer who resides at Seuzeik, who has been mentioned in my journals for some years past, was at worship to-day, and still appears well. He is rather infirm, and said to-day he is seventy-four years old. We have occasionally heard very good accounts of him from his heathen neighbors, whom, it seems, he exhorts and entreats to abandon their idolatry. I have some hope that he is not far from the kingdom of God.

Mrs. Bennett leaves for U. S.

21. Lord's day.—The steamer comes in at eight o'clock this morning, and the mail closes at six this evening; so, amid my Sunday labors, I can find little time to answer your very welcome letter of June 28. Mrs. Bennett leaves at seven to-morrow morning, to go to Maulmain

and thence probably home. It is expected she may sail in November, with br. Stilson and his children and two of br. Stevens's children.

RANGOON.

LETTER FROM MR. KINCAID.

Governmental extortions — Compulsory credit system.

Rangoon, Oct. 8, 1851. — I am happy to inform you that we are still allowed to go on in our work without the slightest molestation from the government, and on the other hand we have been treated on several occasions with special favor. All other classes of foreigners are suffering from oppression and extortion. Only eight days ago thirty Moguls, wholesale merchants, were called before the viceroy on the charge of refusing to let the shop-keepers have goods on credit. They said they were so harassed in collecting their money and suffered so many losses, that they could not sell any more till they were paid. The governor went into a great rage, sent them to prison loaded with irons, and even threatened their lives. The next day, after giving the governor 1500 rupees, they were released from prison and *ordered to sell on credit.*

Specimen of criminal justice.

Capt. Lewis, of the British bark "Champion," sailed from this port three days ago. During his stay here, of forty-three days, he was compelled to attend court twenty-four days, and much of the time from 10 A. M. to 5 P. M. Three lascars who had leave of absence were induced to go before the governor, and charge the captain with murdering one of the crew by beating him with his fist. After being harassed many days, the captain trying to induce the governor to take the evidence of the physician, officers and crew of the ship, and the governor refusing to take any evidence but that of the three lascars, who had deserted, Capt. Lewis wrote to the governor a respectful and at the same time a dignified letter. The government interpreters either could not or durst not translate it, and the governor sent it to me. When it was read, the governor sprang upon his feet, stamped furiously, and ordered Capt. Lewis to be put in irons and sent up to Ava, and the ship to be detained.

The next day he sent for me and said, I must hear the evidence and urge this "madman" to confess himself a murderer, when the whole difficulty would be settled. I replied, "No; I cannot mix myself in any such business. I am a teacher of religion and must be excused." "Very well," he said, "but you must stay." After hours of effort to induce the captain to withdraw his letter and submit to the tender mercies of a Burman court, the governor ordered that he should be taken to Ava. Immediately armed men were placed in different parts of the hall, a huge pair of iron fetters brought in, and a blacksmith with his hammer in a most inviting attitude. The countenance of the governor was dark and fierce. "Tell the captain," said he, "that I must send him to Ava in irons."

"Tell the governor," said the captain, "that he can do as he pleases. He has all power, I have none."

"Tell that madman," replied the governor, "that he must have none of his impudence before me."

"Tell the governor," rejoined the captain," that I use the same language to him that I would in addressing the Queen of England."

"What does this madman want? what does he complain of?" inquired the governor. No reply was made. The governor called upon me to tell him, if I knew, what he complained of. I said, "The captain complains that *only* the testimony of these three deserters is taken, and that they would swear away any person's life for a rupee. He wishes the testimony of the physician, officers and crew, to be taken."

"What do you think of this? what is the custom in America?"

"In America," I replied, "we take all the evidence on both sides."

"Very well," said the governor, "let the officers and crew be brought." All saw that the war was at an end. The testimony of the physician, officers and crew, twenty-three men, was uniform, that the lascar died of disease, that the captain never struck him nor any man on board ship, nor allowed his officers to strike any one. The governor was compelled to acquit the captain of murder, but he made him pay in the shape of court charges about 1000 rupees, besides detaining the ship fourteen days after she was ready for sea; the ship's expense is about 100 rupees a day. I have mentioned this case with some minuteness, not because it is singular, but because, on the contrary, it illustrates the system of extortion in daily practice. Capt. Lewis is a noble specimen of the Anglo-Saxon. The tyrant, though armed with supreme power, trembled before his prisoner armed only with a noble and high-minded spirit. It was truly gratifying to see a man *dare to be a man* amidst the clanking of chains.

The viceroy's opinions on christianity and science—Christianity exclusive.

I translated five letters for the governor, and he was pleased to express himself as highly gratified with the translation. He had all his insignia of office brought for my inspection, and also a large book in which his titles of nobility were written in the Pali language; this book he told me to take home with me and examine at my leisure. At the same time he began speaking to me, before his whole court, about the Christian religion. One thing about our religion, he said, he did not like; it aimed to destroy every other, and this was uncharitable. *They* allowed our religion to be good, but *we* would not allow theirs to be good; this was his great objection. I replied, that the whole design of Christianity was to bring the race of man to love God supremely and to love others as themselves, and that this doctrine does certainly make men wise and good and happy.

"You are getting all the people over to your side," said the governor, "for you make them think well of yourselves, and of your doctrine."

One of the highest in rank among his officers said, "These teachers have all sorts of books; and then they have maps of all the countries in the world, and globes that represent the earth as round as an orange and that it turns round every day and that the sun stands still. Does not this go to destroy Gaudama's religion?"

"True," said the governor; "this makes our religion false."

"Whether the sun goes round the earth," I replied, "or the earth round the sun, is a question that belongs to science and not to religion."

This is a specimen of what was said, and all ended pleasantly. He added, before leaving, that we would do well to go with him when he went up to Ava; that we would be in no danger from robbers, and he would take pleasure in introducing us to his majesty. Of course we shall not accept the offer of gracing his return to the capital. Our plan will be to do all the work we can by the way. Between this and Ava there are about two hundred towns and villages, and in them all we wish to publish the glad tidings of the kingdom.

Northwestern Karens;—Churches and pastors.

The three men sent to visit the Karens in the northwestern provinces have brought back an exceedingly interesting report. Ten Karen disciples came in yesterday, seven of them from the same region, three of them from a province further north. Last evening, and again this evening, we had a delightful prayer meeting. Our services, both singing and praying, were partly in Burmese and partly in Karen. The sweetness and harmony of Karen voices in singing, especially in their own language, exceed anything I ever heard. It is like what one imagines the music of heaven to be.

I can give you only an abstract of the report. In my last letter I mentioned very briefly the extent of the field, and the number of churches and members on

the east side of the Irrawadi. The number of churches on the western side of the river is forty-six, and the same number of preachers. There is no church with less than 150 members, and there are several that exceed 300. They mention one church with whom they spent the Lord's day and preached twice in Burmese, and the pastor once in Karen. The church numbered nearly 400. The chapel is forty cubits square, well built, and surrounded by a clean, neatly kept plot of ground. Near it stands a school house, twenty-six by twenty-eight cubits square. A large number of the members came together when the messengers arrived; and when they saw the books and letters, and were assured of being remembered, they were affected to tears and some wept aloud for joy. I received a letter from the pastor of this church, and will give you an extract.

Letter from a Karen pastor.

"May the grace and fellowship of the Father, Son and Holy Spirit be with you, with my love, and the love of all the sons and daughters of God in this church. I am one of the least of all the disciples and know but little of the divine word. Divine grace has made me a teacher of the gospel, and by the sacred imposition of hands I am made a pastor. Daily I study the bible, and pray for a larger measure of the Holy Spirit, so as to teach and guide this flock of little ones. I have but little knowledge and can teach only what I know. I, the pastor, and all the church rejoiced greatly when we heard that you had come into this Burman kingdom, and cease not to pray for you. Our Father who is in heaven will hear our prayers. We all desire greatly to see you, and to hear more fully the deep things of God, that we may grow and be established in every virtue."

Karens evangelize Burmans.

Among the letters received is one from a Burman, who has been taught the way of life and baptized by a Karen pastor. The letter is imbued with Christian sentiment and breathes the spirit of one redeemed unto God; and yet the writer has never seen a missionary. I would make extracts from this and several others, were it not for extending my letter to an unreasonable length. The word of God is making a deep impression on many Burmans in the neighborhood of Karen churches. The two Burman assistants I sent out were much gratified to find so many of their countrymen favorably affected by what they saw and heard among the Karens. This is certainly a most encouraging feature. As the Karen churches become mature in Christian knowledge, a mighty moral influence will go forth, lifting the cloud of darkness from the worshippers of Gaudama. Already an army of 10,000 stand up on the side of God, clothed in the Christian armor. Their strong, simple faith gives to their whole character a dignity and grandeur, which compel the heathen to take knowledge of them that they are divinely taught. Some forty have come, within twenty days past, for books and to get advice, and several of these have come over 150 miles, through districts infested with robbers and amidst almost incessant storms. I feel ashamed and am rebuked when I look on this people, braving danger, encountering storms and suffering privations and hardships, to procure for themselves some portion of God's word.

Persecution of Karens prohibited.

The following rumor, if verified and carried out, will be the opening of a new era in the Karen missions.

The governor of a province lying between Bassein and Dana-bo has been to Ava, and addressed the king on the subject of oppressing the Karens for their religion. He reported that the Karens could not be induced to give up their "white books" and forsake their religion, and that oppression induced them to leave the country, by which the revenue was endangered. The king ordered that the Karens should not be molested,

and that the preachers should be free from all taxes. Since then, fines and confiscations have entirely ceased in that district, and the preachers pay no taxes.

Books in request by young and aged.

While writing this, several Karens, among them two women, have come in, partly to see us and get books and partly to get medicine. They live thirty miles off, and have come over land, bringing a venerable Burman disciple, eighty years old, in a cart. We bowed together before the mercy seat, gave them medicine with full instructions, and books. In their church there are about sixty members. I intend visiting them as soon as the rains cease.

One other fact occurs to me, among many, that I will mention. Two young Karens, from the province of Pantanau, were sent here by the pastor of a church to bring letters and to get a few books. Ten New Testaments, Pilgrim's Progress, seven tracts and two hymn books, were wanted. They remained two days and then set off on their long journey back. The books were carefully rolled up and put in the bottom of a basket, and then the basket filled up with rice and dried fish. This done, they gave the parting hand, and in a tremuluous voice said to each one of us, "Pray for us, that we may be delivered from the calamity of falling into the hands of officers with these books." Two Christian boys, some sixteen or seventeen years old, trusting in God, set off on a journey of 130 miles to get this handful of books. Here is faith that will remove mountains.

I have just sent to Maulmain for four boxes of books. All we had are gone.

Last month Dr. Dawson had a severe fever for about fifteen days, and was entirely laid up for about twenty. He is now restored to health. All the rest are as usually well, and we are made to rejoice daily in the good hand of our Heavenly Father.

Baptisms at Rangoon — Inquirers.

For a few days past we have not so large a number of people at the house. This is owing, probably, to the great number of religious festivals now taking place. Still, there is no lack of work, and we have some who receive the word gladly. Yesterday two were baptized in the royal tank, a mother and her son—a grown up young man. Two more will probably be baptized in a few days. Besides these, we have some very promising inquirers, among them two men of note. We are treated with favor by all ranks of people, from the viceroy down: but have done nothing to gain their favor, except to go forward boldly in our work of healing diseases and preaching the gospel to all.

The missionaries turning towards Ava.

In a few days more the rainy season will be over, and we must make our preparations for a voyage up the Irrawadi. To leave this immense field, so inviting to the laborer, is painful in the extreme. For one of us to remain here and the other go up to Ava, would derange all our plans and would be a departure from our instructions. I must go to Ava, and Dr. Dawson would not feel justified in remaining here.

We shall not fail to keep you acquainted with the aspect of things, whether favorable or adverse; and shall be happy to receive instructions and be assured of an interest in your prayers. All efficiency is from above.

LETTER FROM DR. DAWSON.

The Mission Dispensary—Requital of services.

Rangoon, Oct. 11, 1851.—Between five and six weeks ago a respectable mussulman, who is engaged as a native schoolmaster in this place, teaching the children of Moguls and other Mohammedans, Hindustani, Persian and Arabic, came into the mission house one evening, accompanied by two or three attendants loaded down with presents to offer us. The presents consisted, as near as I can recollect, of plantains, oranges, four small papers of tea, three or four pounds of brown sugar, a quantity of sweetmeats or cakes, four decan

ters and a piece of book muslin. The decanters and muslin are kept for the use of the mission, and will be applied in any way that may seem best to advance its interests. Under the Burmese government, missionaries and other foreigners are occasionally called upon to make small presents to the authorities as a sort of tax, and such things, or any thing else, of a suitable nature, that might be brought to us, could be used in this manner.

The people, whether Burmans, Mohammedans or Hindoos, who come for medicine and advice, are in the habit of bringing fruit, flowers, small parcels of rice, eggs, salt fish, mats for the floor, earthen jars, glass decanters and goblets, and small sums of money, as a supposed equivalent for the medicine and assistance they receive, and I encourage them to do so. I have sometimes reminded the rich that it was both their duty and privilege to contribute something toward sustaining and supporting the missionary dispensary, as an institution designed expressly for the public good, but intended more particularly for the benefit of the poor and suffering. The amount of money realized up to this date is sixty-eight rupees, a part of which, thirty rupees, I have appropriated to paying the rent of the room in which the medicines are kept. With the remainder a young man named Moung Shway Byo, who expects to be baptized next month, has been supported at a very moderate rate, as an assistant in the dispensary, and who acts in other ways in promoting the cause of Christ.

My purpose in bringing this subject to the notice of the Executive Committee is to ask for advice and instructions. In perpetuating and extending the usefulness of the dispensary, if I do not greatly mistake, it is the wish of the Committee that this department of the mission should as much as possible sustain itself, without any regular appropriation from the treasury of the Union. All moneys, therefore, contributed by the people for the purchase of medicine, or other incidental expenses, may be justly applied to that purpose, at least to the extent of the want.

The principal design of the dispensary, it is always borne in mind, is to encourage the people to come, not so much to receive medicine and advice, as to hear the gospel. The interest of the soul transcends every thing earthly, and to that one thing, mainly, all other means are auxiliary. If they could be induced to come to us in thousands, or we could get the same free access to them as in Christian lands, without employing the healing art as an agency, I would greatly prefer to shut up the shop, and give my whole time and exclusive attention to their spiritual welfare.

SIAM.

LETTER FROM MR. SMITH.

The Mission in favor with king and people.

Bangkok, Sept. 11, 1851.—Our prospects of usefulness, as far as they can be affected by the feelings that the people entertain towards us, are as great now, if not greater, than at any period since the existence of the mission. Never was the missionary more respected, his society more courted, or his instructions more eagerly solicited. Both the new kings are personal friends of the missionaries, and manifest the greatest anxiety to introduce the people to European customs and to have them taught the English language. Mrs. Jones, Mrs. Bradley, and Mrs. Mattoon alternately impart instruction to the ladies of the palace in English.

Not long since, all the missionaries and Europeans residing in this city were invited to be present at the house of Chau Khun Phya Sipipat, a nobleman of very high rank, to partake of a breakfast and have an interview with the king. The king on this occasion bestowed titles on the old Chau Khun Phia Klang and his younger brother, Chau Khun Phya Sipipat. Both these noblemen did much in securing the throne to the present incum-

bent, and in consequence of services performed to his majesty, have now conferred upon them the highest titles that it is possible for men not the immediate children of the king to receive. The occasion was one of much pomp and ceremony, and the American missionaries and Europeans who had been invited, were treated with marked attention. During our interview with his majesty, the king asked for Mr. Jones, and was informed that he was absent on account of ill health.

The intelligence contained in the residue of this letter has already sent a pang through all our churches.

Ravages of sickness—Threatening illness of Dr. Jones.

Disease and death have made sad ravages in the mission circle this year, and are now staring us full in the face. In July we mourned the loss of Mrs. Bush, of the Prebyterian mission. She died of consumption. Last Saturday, Rev. Mr. Mattoon and lady, of the same mission, were deprived of their only child. It died of dysentery. And br. Jones is now, as it were, on the verge of the grave with the same disease. We pray and hope for his recovery, but you must not be surprised if in our next, or if even in this letter, you are apprised of his removal from us. Br. J. has been sick about two weeks and a half. We are tremulously watching every symptom, anxious that it may be one which will give us some reason to hope for his recovery. I tremble when I think of the prospect before us. Br. Ashmore and myself are both young and inexperienced men. What shall we do when all the labor, care and duties of the mission will devolve upon us? Br. and sr. A. can do little more at present than encourage the Chinese disciples by their presence and their smiles. My knowledge of the Siamese language is not yet sufficient to allow me to do, as ought to be done, that which will necessarily devolve upon me. Who shall complete the translation of the Old Testament? the first book of which, in all human probability, will be left unfinished by him who is, of all, most competent to translate it faithfully. We can go to our Heavenly Father and lay our case before him, and entreat him to be merciful to us, and if he shall see fit to lay upon us the heavy hand of affliction, to bless the survivors with the wisdom necessary to direct us in carrying on efficiently his work among this people.

His death.

12.—All hopes of br. Jones's recovery are given up. For some days past his mind has been wandering, partly under the influence of opiates, and partly the effect of his disease. Last evening he said to Dr. Bradley and others, "Assure my personal friends of my unfailing attachment to the Saviour.*" At another time he said to Mrs. Jones, "It will soon end with us." When three of Mrs. Jones's pupils were brought to him, he said in Siamese, "You have often heard me tell you that the affairs of this world are of short duration." When asked if he had any word to send to his little Martha, he replied, "If God gives me strength to think and speak, I hope to." This morning Capt. De Luce and lady called on him. On seeing them he reached out his hand and said, "We must all go to another world." He made some rational remarks this afternoon to the brethren and sisters of the other missions, who called on him, but not being present at the time I am not able to relate them. He will perhaps not survive till morning.

13.—After a very restless night, occasioned by excruciating pain, our dear br. Jones departed this life at 6½ o'clock A. M. During the night he said very little. To the last, he knew all who were gathered round his dying bed to administer to his wants and to render whatever assistance and relief they could. At one time he said, "Lord of mercy, be the end and portion of thy servant." At another time, when he was evidently suffering intense pain, he said, "My friends, is

* The thought is given more fully and a little varied, by another hand;—"Assure my friends of my unfailing attachment to them. Tell them, my hopes, though sometimes ascending, sometimes declining, are *fixed* upon Him who is from everlasting to everlasting."

there any relief? If so, tell me how." But God in mercy did not permit him to suffer *so* long. He now has relief, and rest, we trust, of which the world knows not.

Funeral services were performed this afternoon at his residence. An unusually large assembly came to pay their last tribute of respect to the sacred dead. It was truly gratifying to see so many natives attend. During the day Nai Phichit Sapakan and Chau Ktai called to gaze upon the countenance of their departed friend for the last time, and to condole with the bereaved. Br. Jones was extensively known and equally loved and admired. The Rev. S. Mattoon, of the Presbyterian Mission, conducted the English services, which were brief and appropriate. Rev. D. B. Bradley, of the American Missionary Association, conducted the Siamese services; we hope and pray that they may have the desired effect, and result in good.

The king was very kind, and to show his respect and affection for the deceased, sent Mrs. Jones a note, and a small present which he wished to be deposited in the coffin. Mrs. Jones thought best to gratify the wish. All, the natives as well as the brethren and sisters of the other missions, were very kind to us, and did all that kind hearts could prompt to minister to Mr. Jones's wants in his sickness and to comfort the hearts of the afflicted and bereaved. Dr. House, of the Presbyterian Mission, was the attending physician, and was unceasing in his kind attentions night and day. For all these tokens of affection we cannot withhold our expression of gratitude to God and to the friends.

Dear Mrs. Jones sustains her bereavement with admirable Christian fortitude. She needs a place in our prayers and our sympathies. May God graciously enable her to realize to the fullest extent all the blessed consolations of his word and the grace which she needs to sustain her in her trials. Pray for us. Will not the Executive Committee kindly remember us in our destitution, and speedily reinforce this mission, so as in some measure to *modify* our irreparable loss!

SOUTH EASTERN FRANCE.

LETTER FROM DR. DEVAN.

Pastor of Lyons church—Church constituted at Anse.

Lyons, Nov. 20.—The church at Lyons, pursuant to its decision a fortnight since, met this evening for the purpose of choosing a pastor. After prayer and solemn deliberation, Leonard Martin, one of its members, was chosen by a unanimous vote. This brother has exclusively occupied the pulpit for the last few months, so that the church has had abundant opportunity to test his gifts for the pastoral office. He is not a man of much cultivation, although he seems to be assiduous in the effort to improve his mind. Had he a good theological education, I do not know that it would be possible to find a brother better adapted to occupy the position of a pastor in this large city.

21.—I met this evening with the brethren and sisters residing in the neighborhood of Anse. They have desired for a long time to be organized into an independent body. I deferred this act from prudential motives as long as possible; but as they are now eleven in number, and seem to be capable of directing themselves, I assented. After having declared our summary of faith to be their profession, their letters of dismission from the other churches being in order, they were constituted as the Baptist church in Anse. They then chose unanimously one of their own number, Alexander Berthond, as their pastor. This brother had been laboring among them as an evangelist during the last six months, so that they have had abundant opportunity to become acquainted with his gifts and character.

Ordination of Messrs. Martin and Berthond.

27.—Br. Geyer, pastor of the church at St. Etienne, and myself, having examined the brethren Martin and Ber-

thond as regards their conversion, call to the ministry and doctrinal tenets, united in the work of their ordination before a crowded audience in the chapel of the Baptist church at Lyons. It was with some trembling of spirit that we joined in this act; but we were strengthened by the reflection that it was not we but their respective churches that called them to the ministry; and if the Spirit of the Lord was there, we have nothing to fear. Humanly speaking, we would have rejoiced much more had they received more of the advantages of education, but as circumstances over which we have no control seem to be adverse, all we could do was to acquiesce.

Thus we have the organization of one more church, and the ordination of its pastor chosen by that church, and the ordination of one who will fill my place as regards the pastoral care of the church at Lyons. I retain the name and position of pastor, however, inasmuch as I wish to exercise some supervision.

The other day a young man presented himself to me for baptism and admission into the church. He is an apprentice, and will be out of his time in about twelve months. I think him by no means destitute of gifts. He is from Savoy, though his language is French. He is not, therefore, liable to be drafted for the army.

Mr. Laügt, whose case is mentioned below, was formerly one of the pastors of the Lyons Evangelical church, but more recently on profession of his faith had been received by baptism into the fellowship of the Baptist church, not without solicitude.

Gospel steps have already been taken with regard to ex-pastor Laügt, and he must undoubtedly be cut off by the church next Thursday evening.* He is now laboring with the Darbyists (Plymouth Brethren), and is in full communion with them. I learn that the design was entertained that he should act among our people to bring about a union between them and the Darbyists. But God has preserved us, and we are thankful.

Dec. 10.—I am more and more pleased with the assistant L. He wears well. He is eloquent, well read, zealous, consistent and firm in his views, and apparently deeply pious. Thursday evening next he will preach in our little chapel, and next month (if nothing opposes) will supply the church at Feurs for one Lord's day, and spend three or four days evangelizing at Feurs and Panissières. If he wear as well, however, as I anticipate, he will be too valuable a man for permanent employ in such a place.

Under date of Dec. 5, Mr. Berthond writes me he has baptized two women.

We are in the midst of a revolution but all is quiet around us, thanks to the God of armies.

Restraints by the Authorities--Imprisonments.

Since the above was in type, a communication of more recent date has been received, exhibiting a less encouraging state of things. One of the native assistants writes to Dr. Devan of the imprisonment of a brother, who had been temporarily employed in colporting testaments in that vicinity. He had applied to the authorities for a *permit*, but had been refused. Dr. Devan apprised him of his danger, but he persisted. Other incidents are also stated, showing the forwardness of the authorities to interfere with personal freedom in matters of religion. The following is a translation of the assistant's letter.

"We received the package of books which you sent us for brother ——; but humanly speaking, it was sad for him; for yesterday, visiting the neighborhood of ——, I learned with great pain that he had been colporting there and had been met by the mayor of the district, who stopped him, arrested him, and having sent for the gens d'armes of ——, had him taken to prison. We waited on the *procureur* of the republic, to ascertain the facts, and were told by him that —— had committed an offence, and must be tried by the court.

"The procureur then turned upon me; and said 'Are you not ——?' 'I am ——.' 'Aha, I know you. You belong to ——, where you ought to stay, and never come to preach in our district. Besides, our people are laborers and not pietists; and after all, one can be saved as well in our religion as in yours.' I answered that the gospel ought to be preached everywhere, and his district therefore could not be excepted. He replied, 'Had I been disposed to treat you with rigor, I would have

* Mr. Laügt was unanimously excluded Dec. 4th.

made your coming a sad business. But don't come back again.' In consequence of this prohibition, I can visit no more the members of my flock who reside in ——. And I need your counsel, that I may not act rashly in the present state of the government. The mayor of —— is a very strange man, and arrests everybody that he does not know. The brethren in those quarters have expressed to me their astonishment that I had not been arrested already. The rigorous policy of the *department* of —— I have known this long while; since I belong to it; and for this reason I advised our brother —— not to colport in it; but he told me he feared nothing. We have not visited him, as none are allowed to go among the prisoners.

"Before delivering your books to our brother, I took care that he should know your position in regard to him; that is, that if he sold, it must be on his own responsibility; which he consented to. He had but three or four testaments with him, when he was arrested; and I suppose these will be lost, as generally they do not restore them.

"P. S. Do not be sad on account of this brother. In whatever state he is, he is therewith content. Only let us all pray for him."

Dr. Devan adds the following instances of a similar character, which occurred a day or two afterwards:

There are in garrison in —— two young brethren, both, I believe, members of one of our northern churches. Their papers and bibles have been seized, and their bibles taken from them. These young men had put me in correspondence with another young soldier at ——, who is also a Christian. This brother had hired a little room out of his barracks, where he might read, pray and sing, undisturbed and in company with such of his fellow soldiers as he could induce to think of their eternal salvation. His zeal had been blessed, and he had written to me to send some one to ——, to baptize two converts. This morning, however, I received a letter from him saying "I am in the city prison since yesterday, and I do not know wherefore. I presume, nevertheless, it is because I met with some friends in a room in the city, to read the word of the Lord, to pray, and to sing his praises. I assure you that I have done nothing more. If I had gone to drink in the groggeries even to intoxication, as many do daily, they would not have put me in prison. But may the will of the Lord be done, not mine."

This letter, of course, prevents the baptisms anticipated for next Lord's day, and even renders it discreet that no brother go to that place at that time. Nor is it expedient to send any one or go myself to the prisons of these brethren. In the first place, I would not be permitted to see them, and then, the application might throw an increased weight of suspicion on me, and of suffering upon them. The throne of God is, however, open; and we cease not to pray for them.

GERMANY.

LETTER FROM MR. ONCKEN.

The Church at Lubeck — Desecration of the Sabbath.

Hamburg, Nov. 22, 1851. — Since my last, (pp. 11–14,) I have visited Lübeck, where a brother has been laboring for the last seven months with considerable success. We have there at present a little band of fifteen disciples, including four believers whom I baptized on the evening of Nov. 1st, in the Trave, about two miles below the town. The brethren at Lübeck have a nice little place for their public worship, a good sized room that will accommodate about eighty persons. One of the brethren had it built for the use of the church, who occupy it gratis.

I preached twice at Lübeck on Lord's day, Nov. 2d. In the evening upwards of forty hearers were present. In the afternoon a little Sabbath school had been formed, and also a female association for home missionary labor. Several of the brethren were engaged during the afternoon in visiting and offering tracts

from house to house; the seed is in this way sown not only in the town but in the adjacent villages of Holstein. But the labors of br. Lorders are much hindered by the reintroduction of our old police regulations; and he is in constant jeopardy of being arrested by gens d'armes, as he cannot obtain a passport for his missionary tours, without which no one is permitted to travel. Several successful journeys, however, *have* been accomplished.

The Sabbath is, if possible, more openly and generally desecrated here than even at Hamburg. The shops were for the greater part open, a vast number of men were working at the railway by special permission, and in the harbor ships were loading and unloading. The "steeple-houses," the brethren informed me, were thinly attended; and indeed, from the general appearance of the inhabitants, no Christian could have received the impression that this was a day specially set apart by God for his worship and for the spiritual and temporal interests of his creatures.

Sacraments of Absolution and the Supper.

Among the clergy there are several who hold evangelical views; but here, as throughout the Lutheran church, the soul-destroying error of absolution prior to the administration of the Lord's Supper prevails, and whilst in so easy a way the sinner may obtain the assurance of forgiveness, it is impossible that personal piety can exist to any extent. The believers of the national church have no other bond of union than that they meet for worship under one roof. Formerly, while the excellent Dr. Geibel, pastor of the Reformed Church, was here, he gathered a little church from among the congregation; but as his were at best but half-measures, and as these believers never left the state church, the society was entirely broken up when he left Lübeck a few years ago.

Persecutions in Hanover — Priestly influence.

Our apprehensions as to a renewal of persecution are daily being verified. Since my last, very painful intelligence from br. C. Steinhoff, missionary of the Union at Eimbeck, has reached us. On Oct. 26, when the church and congregation were assembled in their newly built hall at the back of br. Steinhoff's house, two policemen entered and commanded them to close their service and to disperse. Br. Steinhoff hesitated to obey this peremptory command, especially as the policemen had not so much as a written warrant from the magistrate. Seeing this unwillingness to obey, one of the policemen left the place and soon returned with an armed gens d'armes and another policeman, himself brandishing a sword. They were then told that if they did not disperse forthwith, this would be effected by violence. The assembly then broke up. On Nov. 2d a similar scene was enacted, and on the 7th, br. Steinhoff was summoned before the police, and threatened with a fine of ten *thalers* in the event of his conducting another public religious service. Br. Steinhoff has employed a lawyer, and sent a full statement to the minister of state; but as the world is opposed to Christ, and as Ernest Augustus has so recently been called to appear before the King of kings, and the ministers will now be fully occupied with matters, in their esteem, more important than the claims of a handful of enthusiasts, I expect little or nothing from the measures adopted. Indeed, I am more and more persuaded that *our* applications to the government are but labor lost. A deputation from our churches in America and England might render us essential service.

That measures like those above related should be employed against us, is far from surprising to me; for so long as there exists a national church, especially one so corrupt as the Lutheran, we must expect persecution; for its ministers, if true to their creed, cannot rest while there is an "anabaptist" within their reach on whom they can induce the civil magistrate to lay the iron hand of the law. Wherever we have suffered,

and may yet be called to suffer for Christ and his truth, there, we may be convinced, priestly influence has been employed against us.

Persecutions in Baden, Mecklenburg, and Prussia.

Another brother, Frederick Maier, of Altheim in Baden, has been cast into a dark and wet dungeon for eight days, (which brought on a violent fever,) for a little gunpowder being found in his possession that was intended for the cure of a sick pig. This small quantity of powder, not sufficient to blow up a dog, was purchased by br. Maier's brother prior to 1848, and was not used for the purpose intended, the animal having recovered without so anti-homœopathic a dose. From this incident you may form some idea of the state of things in this country, especially on the borders of France. Our brethren in Baden are strictly prohibited to hold any kind of religious meeting, while the Jesuits traverse the country and gather immense audiences. Br. Maier states that the progress of Catholicism in Baden is immense. Under the existing circumstances, as the labors of this brother cannot be prosecuted there, I have advised him to go to Elsass, and labor at Mühlhausen, Colmar and Strasburg.

Yet another brother from Mecklenburg has recently been driven from the place where he was working at his own trade, for endeavoring to spread his baptismal "errors."

The church at Memel.

Br. Niemetz, at Memel, who has labored there as a missionary of the Union and pastor of the church at that place since the commencement of the year, writes Nov. 12:

"The persecutions which we have to endure are doubtless greater than in any other part of Prussia, or even entire Germany. We are watched with the greatest vigilance; not only at our public services, but even during our church and singing meetings armed policemen are always present. Royal commissioners from Königsberg have attended. Three successive complaints against me for administering the Lord's Supper have been addressed to the court of justice. I have been forbidden to carry on the Sabbath school, but have hitherto protested against this prohibition. Three days ago I was summoned to the town hall, on account of some expressions in favor of tract distribution that I had made use of at a missionary meeting held Nov. 2d. My words had been partly distorted by the policeman who reported them; in my replies I gave them their original form and meaning; but what the result of this investigation will be it is impossible to say. The church has also been attacked in one of the public papers."

Comments of the Press.

Br. Niemetz sends the following from the "Konigsberger Zeitung" of Nov. 5.

"It may be safely asserted, for it is a fact confirmed by every day's experience, that the heresy of *baptismus* (literally, baptism-ism,) will spread more rapidly than hitherto, since its disciples have succeeded in raising an eligible place of worship. It is, further, much in their favor, that visitors are agreeably impressed by their very melodious singing and the liturgical arrangement of their worship. It is indeed true that, for the evangelical Christian,* the *sermon* will ever be the chief attraction; still there are many who are more easily edified by a constant prominence being given to conversion and repentance, (as is the case among the Baptists,) than by the subtile definitions of religious sentiments that one is so frequently obliged to listen to. But the influence exercised by the fanaticism of this sect is most to be deplored when, blinded by passion and regardless of the holiest ties of society, they proudly and arrogantly separate from other Christians, and assuming to themselves the office of Him who is a searcher of the hearts of men, they presume externally to be able to

*The state church of Prussia is called "Protestant Evangelical." An evangelical Christian, therefore, in the nomenclature of this writer, is a member of the established church. — Ed. Mag.

calculate the exact measure of faith that exists in the heart. With the Baptists piety not unfrequently descends to a mere occupation, that takes its place among other forms of activity, but which does not govern and characterize the whole inner life; and this accounts for the ready license it grants in many instances to immorality. The exposition of Scripture, withdrawn from spiritual* guidance, is exposed to confusion in the highest degree, and the administration of the sacraments, performed by unordained hands, indicates a contempt of the law of the land, and is an occasion of offence to many. It may not be uninteresting for our province, now to offer a sketch of the rise and progress of baptism-*ism* in Memel, as its metropolis.

"The first Baptists made their appearance in the 'faubourg' of Smeltz, which belongs to Memel, in 1839. William Edward Grimm, whose business was that of a sawyer, was the founder of this sect. During his travels in Switzerland he was converted by a former clergyman of the Reformed Church, and by him baptized and ordained to be pastor of a church. Having returned to his native town in 1839, he succeeded in gathering ten disciples around him, with whom he regularly held religious services. Grimm was repeatedly fined for his assumption of ecclesiastical offices. No sooner, however, had these measures been adopted, than the number of these sectarians rapidly increased; for they had now suffered for righteousness' sake, and Grimm, in consideration of the martyrdom he had endured, could put on a superior air of sanctity, and more easily fanaticize his followers by the injunction to obey God more than man. It is, however, reported of Grimm that he was guilty of many official and domestic acts of brutality, that at last brought on a division in the sect in 1841; the smaller part of whom remained faithful to their master, while the majority now joined a chairmaker, Engberg, who enjoyed a good reputation for probity, &c. Each of these factions assumes to itself the glory of orthodoxy, and pronounces the severest judgment on the other.

"This division continues to the present day, and the two parties exist under the name of 'strict Baptists,' of whom there are few, and of 'moderate Baptists.' In the meanwhile, even amongst the lowest classes of society, indignation has been aroused by the bold steps taken by these Baptists, who, distributing tracts, and with the counsel to leave the state church on their lips, have not hesitated to enter the houses of our inhabitants, and not unfrequently created dissentions among the members of families. And all this has been steadily increasing since they have believed themselves tacitly recognized by the government, who, in the constant expectation of the disappearance of the sect, adopted no severe measures against them. Thus it was that on May 10th and 14th, deplorable disturbances took place, in which the place of meeting of Grimm's party was demolished, several persons ill-treated, and Grimm himself obliged to take refuge in England.

"After an absence of three months he returned, continued his old practices, preached, baptized, administered the Lord's Supper, and married, as heretofore. At length a cabinet order was issued, to be considered valid until the issue of the patent of March, 1847. According to this order, sufferance was granted to the moderate (Engberg) party, on the same terms as had been prescribed to the lithographer Lehmann at Berlin, viz. announcements of births, deaths and marriages for insertion in the church book, the consent, or re-performance of their marriages by the church, the use of public instruction for their children, and the payment of church and school rates. On the other hand, permission to hold religious convocations after they had been announced to the magistrates, was granted them. At the same time they were no longer to attempt to make proselytes, nor to admit

*Priestly.

any new member without announcing their intention to the previous clergyman of the candidate. They were to be permitted to baptize in open water, provided they adopted measures to prevent any public scandal. The meetings and convocations held by Grimm were, however, to be prevented by the police. Grimm and a few of his adherents were, in the course of time, deserted by their own party, and obliged to emigrate to America.

"According to the statistics of the patent, issued March, 1847, 500 persons have declared their secession from the national church. But they have by no means fulfilled the conditions of their existence as a sect here, viz. that the minister of their church is to give evidence before government of his moral and scientific qualifications for the office of public teacher; nor have they heeded the injunction not to administer the Lord's Supper. Their meetings, which are at present conducted by a certain Niemetz, are watched over by the police, and the instruction of youth which he had commenced, forbidden. The members of the church, who for the greater part belong to the poorer classes, enjoy a good reputation for abstemiousness and strict morality, and are believed to be extensively aided from Hamburg, England and America."

Mr. Oncken remarks on these representations,

The above is a mixture of truth and fiction. Grimm was resprinkled in Switzerland by the former Reformed minister, but to the best of my knowledge he was not ordained by him. Though there is still a little community originally connected with Grimm, I am not aware that in their doctrinal views they differ from the church connected with our mission. The cause of the division lay in Mr. Grimm's person, and not in any difference of opinion among the members. Certain it is that the members of the two churches do not pronounce the severest judgments against one another. In a few years, perhaps sooner, I have no doubt there will be but one church, — the former members with Grimm having joined the church under the care of br. Niemetz.

From these facts you will have already come to the conclusion, that for the present we can only expect new trials. If our sovereign Lord and Master permits them, may he but give us grace to bear them as Christians indeed, and may our light afflictions work out for us a far more exceeding weight of glory. We fear no measures hell or earth may devise for the suppression of God's truth; may the Spirit of the Lord but grant that we be filled with that truth, and deliver us more and more from the remains of inherent and educational error.

JOURNAL OF REV. H. VON DER KAMMER

Mr. Von der Kammer is pastor of a church at Wolgast near the Baltic, on one of the mouths of the Oder. His connection with the mission has been recognized within the year. The journal details among other incidents the difficulties he encountered in effecting a permanent settlement.

Jan. 1, 1851.—Arrived at Wolgast at midnight after an absence of twelve weeks, owing to a command received to leave the city, where a residence as a missionary could not be granted me. The next morning I assembled with the brethren for public worship, and the joy of meeting was great. Was permitted to address a few words of comfort to the brethren.

Visits to Stralsund and Zingst—Admission of members.

2.—Left for Stralsund, where several persons had applied for baptism. Arrived late at night with br. Engel, who accompanied me; we were obliged to enter an inn. Here we found a party playing cards, but they accepted the tracts we offered them, and even laid their cards aside to examine them. We had an opportunity of testifying for the Lord. They listened, especially the landlord and his wife, apparently much interested.

3.—Made several calls during the day, and in the evening preached from the word of life.

4.—Proceeded to Zingst, accompanied by two friends from Stralsund, who with

others at Zingst were to be baptized. Our journey together was very interesting. In the evening we arrived at Zingst and were warmly welcomed by the dear friends, whose desire was now to be fulfilled.

5.— In the morning we had a meeting conducted by br. Engel, and in the afternoon I preached. After the public services, we examined the candidates for baptism, two from Stralsund and two from Zingst, and we could receive them all with pleasure. We then prepared by prayer for the holy ordinance, and at nine and a half o'clock met on the shore of the Baltic. The ocean, tranquil as a lake, proclaimed the peace of God to our souls, and the ordinance was peaceably fulfilled. Afterwards we met around the table of our Lord, where I had the pleasure of welcoming the four brethren into his house. It was a season of much refreshment to us all; we remained together until two in the morning.

6.—A meeting had been announced and was held by br. Engel, who was to leave on the following day.

7.—Another meeting was convened, and the room was so crowded that many stood outside. Some, however, had come for bad purposes, and hoped in the crush to make a disturbance. I observed this, and at the very commencement addressed these words to them: "Be ye not deceived, God will not be mocked." They became more quiet, and the service was one accompanied with much good.

8.—The meeting was held at the house of br. Busch, and had not been publicly announced, to prevent so great a concourse of people; but before the time of meeting had arrived, the room and adjoining parts of the house were filled, and the Lord gave me grace to proclaim his word.

9.—A crowded meeting again assembled; I was enabled to speak with much freedom, and we could feel the Spirit of the Lord in our hearts. When the service was over and the people left, all those who had been standing outside hastened in and entreated me not to let them go away empty. We then sang a hymn and I commenced anew, but after some time my chest became sore and I was at length obliged to desist.

12.—The house of meeting was again filled to overflowing. O, may the seed sown here bear fruit an hundred fold! In the evening the small band of believers met in remembrance of their Lord, and were blessed by his presence at the feast. Two persons applied for baptism, but there were reasons for deferring their admission.

13.— Visited inquirers, and in the evening conducted a meeting.

14.—This day was fixed for my return to Stralsund. I parted with the brethren amidst mutual regrets. Late in the evening I arrived at Stralsund, wearied by the fatigues of a bad road, but was refreshed by the kind attentions of the brethren here.

16.—A meeting had been arranged for this evening, but my chest was so painful I almost regretted it. The Lord, however, was better than my fears; He caused the light of his countenance to shine upon us, and I was enabled to speak as usual.

Lassan—Return to Wolgast—Residence prohibited by the civil authorities.

20.—Went to Lassan to visit the brethren there, as I have not seen them since my residence at Stettin. In the evening I was permitted to tell them of all the great things which the Lord has done.

22.—Went to Wolgast, where we had not remained for three and a half months; but the police having heard that I would arrive, gave orders previously to my intended host not to allow me to remain in his house over night. Our host told this to some of the brethren, who consequently were awaiting my arrival and were ready to conduct me to another asylum. They conducted me and my wife to our meeting room, where we found the brethren assembled to pray for us, and the joy of a safe meeting was great.

23.— Went to the burgomaster but could not obtain an audience. Made a petition and presented it to the magis-

trate. It contained a request to be permitted to remain a few months longer in Wolgast, as I was bound to pay rent at any rate, and a removal would be attended with many difficulties. I received a reply to the purpose, that I must under all circumstances quit Wolgast within eight days. The emergency was pressing and I felt ready to despair.

24.—Prepared for the Lord's day.

25.—Spent the Sabbath with the brethren in Wolgast. Twice I was permitted to make known the way of salvation. At the close of the day we broke bread together amidst abundant blessings from on high.

27.—Attended to my correspondence, and in the evening conducted a well-attended bible class.

Renewed application—An expedient.

28.— Prepared renewed petitions to the magistate and ministry for permission to settle here, for the day was rapidly approaching when, in the depth of winter, I was to be expelled by force, with my family and possessions. Independently of my personal inconvenience, I thought with regret of the probable triumph of the enemies of the truth in Wolgast, in seeing me thus led out of the place.

30.—By the advice of the brethren I bought a house—by this measure (having landed property in the place,) to defeat the purpose of the authorities. After much labor I obtained a dwelling-house.

Feb. 2. Sabbath.—The day was spent in devotional exercises, and a blessed communion of saints.

3.— The missionary meeting was largely attended.

4.—Assisted by willing brethren, I this day removed to my newly purchased dwelling. It was my last day of respite, but we were not disturbed.

5 and 6.—Occupied in arranging my private affairs. Letters written; one in answer to a request to go to Stralsund to baptize.

Prohibition reiterated—Appeal to higher tribunals.

11. — Received from the authorities here a command to *leave*. Applied to the Upper President of Pomerania for redress under this injustice. We united in fervent prayer to the Lord for a favorable issue.

21.—Received a reply from the ministry, placing my fate in the hands of my enemies; I had therefore to renew my addresses to higher powers.

25.—Experienced new proofs of enmity. I expected $200 towards the payment for my house, but owing to the machinations of the magistrate it did not reach me; he hoping, no doubt, thus to witness my downfall. My trust, however, was in the Most High; He putteth not to shame.

28.—Was prepared to set out on a lengthened missionary tour, but was hindered by a continuous fall of snow.

29.—Was visited by a candidate for baptism from Stralsund.

March 3.—At our church meeting the new friend was unanimously received.

4.—The young woman was buried with the Lord in baptism. Although, from long continued suffering, she was so infirm as to be carried, and the ice had to be broken to receive her, still we enjoyed a sweet season of refreshment.

7.—An answer was received from the ministry, justifying our removal from Wolgast. We were sorrowful and much cast down, but not so much as to prevent a renewed petition on my part.

9–12.— Spent in short missionary tours to Aulam and other neighboring places.

14.— Returned to Wolgast fatigued with walking eighty miles during the last few days, but found so much work awaiting me that rest was not to be thought of.

16.— Spent a profitable Sabbath with the brethren in the worship and praise of our Redeemer. One person gave a profession of faith to the satisfaction of the church, and was the same evening added to our number by baptism.

18.—Applied *personally* to government for the grant of my request. A certificate of my salary was now demanded of me, for which I at once wrote to Stettin.

The same evening I left for Zingst, where many dear brethren were awaiting my arrival.

22.—A meeting was held, after which we joined around the table of our Lord. Returned to Stralsund, where a letter from my wife informed me that the brethren in Stettin refused to give me such a certificate as the government demanded. I passed the night in painful doubtfulness of the sympathy of my Stettin brethren; but friends and foes thus failing, I was graciously enabled to take refuge with my Lord. Spent the remaining time at Stralsund in public services and in private intercourse with the dear brethren.

26.— At Wolgast. Was commanded to appear before the police! but auguring no good, I wrote an apology for my non-appearance and retreated to Lassan. Thence I proceeded to Aulam, where at a church meeting we had the painful duty of excluding a sister, who, notwithstanding repeated exhortations, persisted in maintaining many erroneous and pernicious doctrines.

April 1.— Was cited to appear before the police, where notes were taken of all that I said. At the same time I received a command to quit Wolgast within eight days. This was the sixth command of the kind that I had received. Hitherto the Lord has helped; he will make a way of escape for me once again, to the glory of his name.

8–9.—Assisted at an alteration in my house, part of which was being converted into a meeting-room.

10.— A policeman came to inquire about my removal, and with a command to quit within three days, under a penalty of five dollars. I hastened to send in a petition for help to the highest powers.

13.—Met the brethren at an early hour for prayer, Afterwards, strengthened by the Lord, I twice proclaimed the way of life. The dews of heaven descended abundantly on us.

A respite — Baptisms at Lassan.

15.—To avoid the threatened fine, my wife and I had determined to make a short journey. Early in the day, however, we received information that the local authorities had received a command from higher powers to leave us unmolested for the present.

May 1.—Received an invitation to Lassan, as two friends who, since my last visit, had not again left our assemblies, wished now to join us wholly.

2.— We united there to examine these candidates and preparations were made for their baptism; but the persecutions during the last few days having been renewed, we were obliged to defer it. The next day I prepared for a journey to Lassan to preach there; the Lord was with me. At Lassan the friends who wished to be baptized joined me. Circumstances proving more favorable, the baptism was now accomplished.

13.— Visited the brethren who live inland, among whom dissentions had arisen on account of a legacy. The Lord gave wisdom to order the matter satisfactorily.

16.— Received a command to quit Wolgast.

20.— Worked at home. Persecutions are daily increasing, and it still appears as though I should be compelled to leave.

21.— For eight months we have now led the life of refugees, and have experienced that here "we have no abiding city." Amidst constant anxiety our hearts are often discouraged.

Withdrawal from Wolgast—Restoration—Repeated baptisms.

23.— Quitted our beloved Wolgast at break of day to avoid being noticed, for on this morning I was to be taken to the frontier by gens d'armes. My wife went first, I followed stealthily; our clothes had been removed earlier. We had parted from the dear church the previous evening. We then proceeded on our journey to Stralsund, where we arrived the same evening and were heartily greeted by the brethren.

26.— Applied personally to several influential persons for their interference on my behalf.

27.— Visited inquirers. In the even-

ing, to my unspeakable joy, a despatch from the higher authorities arrived, informing me of the final decision of government in favor of my settlement in Wolgast. We could only thank the Lord by tears of joy and words of praise.

28. — Conducted the meeting of the Female Missionary Association at Stralsund.

29.—Was twice permitted to proclaim the way of salvation. At the church meeting the aged ——— ——— was examined and received into the church.

June 1. — Spent a delightful day at Zingst in speaking and hearing the word of God. At midnight a young convert was baptized in the waves of the Baltic.

3.—Once more bent our steps toward Wolgast. The oil of gladness was now given us for the voice of mourning, and the brethren joined us in praising and adoring the God of Israel for what he had done for us.

5.—Occupied in preparing an address to the President, which I sent, accompanied by a handsomely bound *bible*, for the trouble he has taken for us and the valuable assistance rendered. He refused to accept it gratis, but still seemed pleased with the mark of gratitude, and thanked us for this.

7.—Was visited by friends from Stralsund. In the evening prepared for the baptism of a sister who has already suffered much persecution for righteousness' sake. The darkness favored our project, and at midnight she was buried with her Lord in the watery grave.

10. — The brethren assembled for a special thanksgiving to the Lord for the merciful deliverance he has accorded me.

28.—Prepared for a journey to Lassan. Preached there on the following Lord's day and communed with the brethren. Afterwards a church meeting was held, three persons were examined and gave a good testimony of faith in Christ. The same night they were baptized.

30. — Returned to Wolgast and conducted the bible class. All were delighted to hear of the great things the Lord had done.

MISCELLANY.

INFIDELITY IN FRENCH SWITZERLAND.

Among the valuable papers read at the meeting of the Evangelical Alliance in London were a series on infidelity as it exists on the continent. Of the prevalence of infidelity in France and Germany our readers are fully aware, the facts concerning which have been often published; but to some it may be new that Switzerland is so far tainted with it. We present a few statements condensed from a paper read by Rev. L. Burnier, respecting Suisse Romande, or French Switzerland, a limited territory of 2,400 square miles, containing about 500,000 inhabitants. It comprehends the cantons of De Vaud, Neufchâtel, Bas Valais, Geneva, Jura Bernois, and a portion of Fribourg. De Vaud and Neufchâtel are decidedly Protestant, Bas Valais and the French portion of Fribourg Roman Catholic, Geneva and Jura Bernois nearly equally divided.

If infidelity implies a total and open renunciation of Christianity, there is little infidelity to be found. In all the towns and villages, there are men who occupy such an open position, particularly among political agitators, mechanics and artisans. Among the rural population such men are more seldom found. In general the people are duly christened and catechized, and at least once in their lives receive the communion in their respective churches, Romanist or Protestant; they maintain an outward respect for the church as they do for other institutions of

the country, and for the clergy as for other recognized public officers. But under this nominal Christianity, unbelief and impiety have made rapid strides. Of more than 20,000 Romanists in Geneva, not more than one thousand pay any regard to the worship or discipline of their church. The residue are of all shades of skepticism. In the Bas Valais and Jura, there are some Roman Catholics of sincere though unenlightened piety; but the religion of the majority consists chiefly in hatred of Protestants. There are a considerable number of open scoffers at Christianity, some of them atheists; and the spirit of impiety is extending.

The Protestants, numbering nearly three-fourths of the whole population, are as bad, or worse. In the country parts, he concedes, nearly all call themselves Christians, but the peasantry are profoundly ignorant, rude, lax in their morals, and thoroughly worldly in their aims. They retain some of their ancient heathen superstitions, mixed with formal Christian rites. But a great proportion are avowed fatalists and materialists, and deny the immortality of the soul, the efficacy of prayer and all moral responsibility. Among the mechanics in the towns, there is more intelligence and more determined impiety. All are christened, and at a proper age are received to the communion; and here ends the religion of their lives. All worship, reading of the Bible, and, finally, all respect for Christianity, vanish. Those of mature or advanced age are votaries of the old French deism; the younger imbibe the fashionable pantheistic mysticism of Germany.

By way of illustration, Mr. Burnier presents some statistics, not as entirely, but substantially accurate. In the city of Neufchâtel, out of about 5,000 Protestants, or, excluding children, 3,800, there are about seventy communicants in two dissenting churches, above 300 decided professors of religion connected with the national church, and 1,300 who regularly attend public worship; leaving over 2,100 persons who pay no other respect to Christianity than to receive the sacrament now and then. At Lausanne, out of a French Protestant population of about 14,500, reduced as above to 10,900, he reckons 1,000 professors of religion in churches not recognized by the state, 1,000 regular attendants on the state church, and 4,000 who occasionally receive the sacrament; 4,900 persons pay no regard to public worship. At La Chaux de Fonds, of 7,500 Protestant adults, 6,270 have nothing to do with religious worship. Of 19,000 Protestant adults in Geneva, 14,000 are in the same irreligious state. In conclusion, Mr. Burnier remarks: "The evil is not greater in French Switzerland than in German Switzerland; nor in this than in Germany; nor in Germany than in France, or elsewhere. There was a day, when what was called the church of Jesus Christ, awaking from its sleep, found itself Arian. Some ages after, again awaking, it found itself prostrate before the Pope and gods of his creation; will it not, in our day, similarly find itself infidel,—a new form of antichrist?" Though human power cannot destroy infidelity, he suggests that three fertile occasions of it may be removed: the union of church and state; the absence, and in some cases the unchangeableness, of doctrinal formularies; and the neglect of early religious training. "If we are but careful to oppose to Infidelity Voluntaryism, Confession and Biblicism, this is to oppose to it FAITH. And that which gives us the victory over the world, saith St. John, is our Faith."

ROMEWARD TENDENCIES IN PRUSSIA.

The unaccustomed favor shown by the Prussian government to the Roman Catholic church has caused so much comment, that the king has felt called upon to make a public denial that he has any intention of going over to popery. However satisfactory this may be as respects the royal intention, the proceedings of the court must have been extremely equivocal to make such a declaration necessary.

But the personal attitude of the King, important as it is, yields in interest to the question, what is the course of the national church? We know that it has many, clergymen and laymen, who are concerned for the interests of evangelical piety. But there are also many whose tendencies are all toward rationalism on the one hand, or ritualism on the other. The latter not only possess an increasing power and influence, but are receding from the simplicity of Protestant and scriptural institutions with noticeable rapidity.

As a sign of this "progress" in the wrong direction, a correspondent of the London *Evangelical Christendom* says:

"Even the accredited organ of the straitest sect among them, the *Evangelische Kirchen Zeitung*, edited by Dr. Hengstenberg, has in the current year lent the authority of its pages largely to the recommendation of liturgical worship, to the entire exclusion of extempore prayers on the Sabbath, and to the further exclusion of even a sermon on the week-days. The reason assigned for this last is not a little remarkable, being no other than an expressed desire to meet the wishes of those who *dislike* sermons; and whom the writer in the *Evangelische Kirchen Zeitung* designates as '*the most desirable* of all participators in public worship;' for whom liturgic devotions would have peculiar attractions, and whom, therefore, it is expedient 'not to frighten away by preaching;' a love for which he considers the clerical weakness of the day!"

A more startling movement in this direction has been disclosed in the same magazine;—"The use and benefit of pictures and images, in the interior decorations of churches, *as helps to devotion*, are not only maintained by human reason and analogy, throughout twenty-seven columns of the seventy which compose the Church Magazine for June, 1851, but are justified on the ground of Bible authority and precedent!" The writer does not recommend the *adoration* of the images in question. But "the biblical descriptions of Divine personalities, such as that given in Revelation, &c., of THE SON, and in Isaiah, Ezekiel and Daniel, of THE FATHER, are brought forward as conclusive evidence of the lawfulness,—nay, expediency,—of adorning our places of worship with pictorial representations, not only of the *Son of Man*, but of GOD THE FATHER also." But when the uncreated Majesty is attempted to be bodied forth by painting or sculpture, what is to hinder the superstitiously inclined from rendering idolatrous worship? "The nineteenth century!" A poor defence against spiritual wickedness, it will be found.

There are not a few in this country, who will feel concerned to know how far the magazine in question has spoken the views of its editor. Dr. Hengstenberg is so widely known and esteemed as a theologian, that the thought of such ideas being issued under his sanction is peculiarly repulsive. On this point the correspondent from whom we have quoted says nothing, and it is not for us to conjecture. How perilous to vital Christianity such tendencies are, if it were not sufficiently obvious on first view, the history of the church has demonstrated.

SYRIA.

The mission of the American Board in Syria reports facts of great interest, testifying that the truths of the gospel are making their way with power among the people. Rev. Mr. Thomson went from Sidon to Hashbeiya in October last, where he spent eight days. He found the people earnestly engaged in discussing the subject of religion. Meetings were very fully attended. The room where they assembled was capable of seating one hundred persons. It was too strait for them, and accordingly the wall between the chapel and another room was broken down. Thus enlarged, the chapel was occupied by a congregation of 180. On one side there was a small aperture communicating with an adjoining house. The women of the house petitioned that this might be enlarged; on the next Sabbath there was

a numerous company of women crowding about the window, eager listeners to the word of life. On the other side a similar opening gave an opportunity for "cautious and timid Nicodemuses" to "come by night" and listen unperceived to the daily evening worship. Some were added to the church, and all who heard appeared profoundly interested in the preaching. The members of the church show an excellent spirit. "Every one," Mr. Thomson says, "is busy. Andrew, finding Simon, brings him to Christ; and Philip, of the same city, finding Nathaniel, 'saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of Joseph.' There is a genuine resemblance; for it is simply to Jesus of Nazareth that our friends strive to bring men. . . . No sooner do our friends hear of an inquirer than they visit him; and these short missionary tours often result in far more than was anticipated."

At Rashaiah, where Mr. T. spent a couple of days, fifty-eight men, during his stay, avowed themselves Protestants and obtained a legal recognition as such. There were also many serious hearers and inquirers after the way of salvation. In all that region the people are becoming interested in these things. There are favorable indications with reference to the Maronites, hitherto a "bigoted body of papists," and the Druzes; and even the Jews seem awakened to the subject.

Mr. Thomson narrates a pleasing interview with a man whom he had long known "as a quiet serious Protestant, and for some time past as a humble applicant for admission to the church." It was at a little lodge in the midst of a garden on the side of Mount Hermon.

"After a joyful welcome from our friend, I crept into this little lodge through a small aperture, followed by the two deacons. There was just room enough for us four. I sat down upon his hard bed, if a single quilt and pillow can be called a bed. On the pillow lay the Arabic Bible, Prayers for every day in the week, Thomas à Kempis's Imitation of Christ, and Dr. Smith's work on the Offices and Work of the Holy Spirit, all well worn by constant use. It is impossible to detail minutely our long and interesting conversation, as it spread over the whole system of redemption. It was more than satisfactory, however; it was delightful and refreshing.

"Some of our friend's remarks were amusing by their earnestness. One of the deacons inquired what he now thought about the saints, whom he formerly worshipped. 'Oh,' said he, 'since I have learned to hang my soul with all its hopes on the blessed Saviour alone, I have forgotten the very names of the saints.' 'Well; but you do not hate them?' 'By no means; I love all true saints, whenever and wherever they have lived in ages past, or do now serve the Lord on the earth; but in the matter of salvation they have nothing to do with me, or I with them.'

"At the close of our visit we knelt in prayer. A delicious breeze among the boughs and silvery leaves of the large olive tree, overshadowing the lodge, seemed to whisper peace through this ancient and world-accepted emblem of peace. Fit place for prayer! Above us, in solemn majesty, towers the hoary head of Hermon. Beneath us, in yonder lovely vale, the tall poplar and lowly oleander unite to guard and shelter the infant Jordan; and many a generous fountain sends forth its crsytal contributions to the sacred river in which the Son of God was baptized. All around us the vine with its branches hangs over the terrace walls, emblem of the Saviour and his people; while the crushed clusters pour forth the fragrant memorial of that precious blood which was our theme as we knelt in prayer.

"It was good to be on that mountain-side, in that lodge, beneath that olive, among those clustering vines, with that old man of humble mien and tearful eye, the voice of prayer ascending from full hearts to the pure canopy of heaven above our heads. Yes, it was good to be there. I crept forth from this humble lodge with eyes blinded with tears.

"In the afternoon, as the old man was coming to our preparatory lecture, I met him upon the stairs. Seizing my hand, he said, 'Ever since you left me this morning, I have been looking up into heaven; and I see nothing there but Christ.' Gazing earnestly up into the clear blue sky, with a voice which almost frightened me, he repeated several times, 'I see nothing in heaven but Christ:—I see nothing in heaven but Christ.'"

PROGRESS OF THE GOSPEL IN INDIA.

Though religious liberty is the law of all British India, the force of public sentiment and social influence is not materially affected by legal enactments. The gospel has to contend with these, and with the disadvantages that spring from the insufficiency of existing missionary establishments to do the work that needs to be wrought among that vast population. But against all obstacles its course is onward. Especially among the intelligent young men of Bengal a spirit of inquiry manifests itself that promises the best results. Some have lately joined the seminary of the Scottish Free church at Calcutta for the express purpose of gaining religious knowledge. Seven or eight students in that institution were in the habit of meeting together for conference on the claims of Christianity; four of these have been recently converted. A wealthy and learned Hindoo gentleman, without any conversation with missionaries, from independent study has made a Christian profession. A gosain, or Hindoo saint, residing at Monghir, has avowed his conviction of the truth of Christianity, and that he rests all his hopes for salvation on the atonement of Christ; while yet he is not sufficiently emancipated from the prejudices of caste to connect himself with a church. He openly denounces Hindooism, and sharply rebukes those who come to him with offerings, commending the gospel to all as worthy of their acceptance. In the villages about Monghir many of the people listen to preaching with great interest, and freely confess the truth and excellence of Christianity. On one occasion a gooroo, surrounded by his disciples, invited a missionary to address them, begged a copy of the New Testament for himself, and recommended the gospel to his followers.

Such facts go to prove, what has been asserted by some of the Hindoo presses, that over and above all visible results of evangelical labor, there is a more secret process going on, alienating large numbers from their ancient faith, who will openly renounce it as soon as they can feel safe in doing so. Those who have come out and separated themselves from idolatry are few out of many millions, but, as Chamberlain said of his first converts, they are "the wave-sheaf of the harvest of Hindostan."

MISSION IN GUZERAT.

The London Missionary Society, in 1844, founded a mission in Guzerat, a province in Western India, to the north of Bombay. In many respects it was among the most difficult missionary fields in India. The wild and lawless character of the people, who had had no previous intercourse with Europeans, made the persons of missionaries insecure, and the dominion of caste prejudice was most formidable. No one could brave this feeling without being compelled to encounter systematic persecution. But the work, though opposed, and moving slowly, has yet gone forward, and a substantial victory has been gained over caste even in this its stronghold.

The caste system.

"The sinfulness and abomination of this system," says Mr. Clarkson, in a late report of the mission, "is not apparent to a casual or superficial observer. It is a poison which, if left undestroyed, will kill every Christian grace. To correct its power there must be a faithful and determined application of the antidote. Its existence among the Hindoos for lengthened ages has wrought results which will need, perhaps, ages more of strenuous effort to eradicate. Under its baneful influence there have arisen, among the Hindoos, communities possessed of characters almost as diverse as are national distinctions, although they may be of the same religion, customs, government, language and climate. The sentiment is strong in every Hindoo mind, so that the first and most striking wonder that he feels regarding the all-wonderful Europeans, is that they have no caste. Under the influence of the caste feeling, the heathen are often fairly puzzled how to act towards our converts. They ought, in strict obedience to the caste system, to rank all Christians as

Dhéds, Mahàas or Pariahs. But this circumstances will not allow them to do. They are conscious of a certain something in Christianity that is at once noble and ennobling. A convert to Christianity is properly an utter outcast from all the sympathies of Hindooism, lower than the lowest, — a despicable being. But a true convert manifests so much earnestness and sincerity, brings forward such good reasons for his change, that they cannot but respect him; he may also evince a spirit so completely superior both to the fears and the honors of caste, and a purpose so fixed to draw others to the Saviour, that they may even fear him and his exertions. To despise a convert, therefore, is, despite their desire and their pretensions, impossible. Thus are the heathen affected. But, on the other hand, converts from a people so spell-bound by caste as the Hindoos are, cannot be expected always and at once to be emancipated. . . Our own mission was well nigh broken up and wrecked on this rock. We insisted on all caste rules, as to food, social intercourse and matrimonial alliances, being broken."

The methods adopted to secure the desired result were of slow operation. The institution of "love feasts," in which the whole church was expected to unite, broke over the barrier as to food and familiar intercourse to a certain extent; but for a long time the "high-caste Christians" would sooner give their daughters in marriage to heathens, than contract alliances with those below them. But last year the missionaries had the happiness of solemnizing three marriages in which the brides were of low caste, and of seeing that anti-Christian and inhuman institute overcome. The result has been excellent.

"On the one hand, there is greater confidence inspired in the minds of the lower caste, who, notwithstanding all our assurances to the contrary, in addition to the other defects of their character, felt a secret suspicion that perhaps, after all, they would be left by their Christian brethren to their original heathen degradation; and on the other hand, there has been inspired in the minds of the higher class a feeling (if we may be allowed the expression) of thoroughness, —an assurance that Christianity does not only profess noble things, but that it will have its professions carried out."

This effect was not wrought without strenuous opposition. The heathen population, native officers of government, merchants, trades-people, and others, formed caste-leagues against the Christians, who were subjected to great persecutions and privations, and were threatened with open violence. But their faith did not fail them, and the storm has subsided. Though a little flock and surrounded by enemies, they have much peace, their relatives and neighbors treat them with growing kindness, and they are enabled by word and deed to testify to the excellency of the gospel.

Connected with the mission settlements are sixteen families, comprising seventy-one persons, sixteen of whom are constant communicants; and there are twenty children in a boarding school.

A CHINESE CHURCH.

The mission of the American Board at Amoy has gathered a church now numbering twelve members. "Some of them," it is said by Mr. Talmage, "might well be held up as patterns of Christian activity and zeal." The death of one of their number last summer was the means of awaking them to greater diligence, and one who has attended public worship for some time was much impressed by his peaceful departure. The missionaries, by the aid of their native brethren, are able to maintain worship at two places nearly every day and evening; two bible classes are taught twice a week; a weekly prayer meeting, and a meeting for the institution of female inquirers, are also held.

By these means of grace a continuous and hopeful influence is exerted on the people. A spirit of inquiry has been manifested for a considerable time. Some cases are peculiarly promising. Among others, a Boodhist priest, casually passing the door of the chapel, had the curiosity to walk in. He became interested in the truth, and has been a pretty constant hearer. He confesses that their idolatry

is a system of falsehood, and that Christianity is true.

It may be remembered that the Amoy mission undertook to reduce the colloquial language to writing by the use of the Roman alphabet. (See Magazine, last vol. p. 186.) The certainty that most of the members of the church will never become intelligent readers of the Scriptures in the use of the ordinary written language makes the success of this plan extremely desirable. An elementary spelling book and a translation of the History of Joseph have been printed in this style. The practicability of the plan thus far seems to be established. Whether enough can be induced to learn the new language to make its prosecution expedient, can only be ascertained by actual experiment. But if only the few young and inexperienced Christians of that empire can be brought into nearer contact with the bible, by having it embodied in more intelligible words, the effort will not be useless.

OJIBWAS.

The American Missionary Association maintains a mission among the Ojibwas at Red Lake. A church of seven members has been gathered, all of them giving good evidence of piety. The mission appears to be exerting a beneficial influence on the people, who manifest entire confidence in the missionaries and belief in the truth of Christianity. "We are all satisfied that your religion is the true religion," said a chief; "we have no doubt about that; but we are waiting for some others to embrace it. If a few leading men would embrace your religion, we should all follow." Defective as such a faith is, it is better and more hopeful than a spirit of hostility. There are a few boarding scholars, and more, it is hoped, will be gathered. "I am satisfied," says Mr. Bardwell, "that it is a much better policy to educate Indian children among their own people, where the teacher can be elevating the mass of the people at the same time, than to bring them out among the whites to educate. Where the latter course is pursued, the mass of the people remain in ignorance and degradation; and when their children are educated and return to their homes, they have no companionship with their former friends, nor their friends with them. Every influence is calculated to drag them down. I have never known an unconverted white man, however well educated, to withstand that influence for any considerable length of time, and we cannot reasonably expect natives to do so."

The opinions often expressed that the Indians are irreclaimable savages, and that they are certainly doomed to extinction, have been often refuted by the evidence of facts. Mr. Bardwell, in the communication we have quoted, speaks strongly, and we believe justly, on this point:

"The idea that Indians cannot be 'tamed and civilized' is an erroneous idea; and the *belief* that they are doomed of God to destruction is, in my estimation, God-provoking *unbelief*. The cupidity and avarice of the white man may secure their destruction and final extermination, but, if the appropriate effort is put forth in their behalf, I see no reason why we may not expect them to become civilized, Christianized and saved. There is a band of Indians on the North Red River, just below Lord Selkirk's Colony, of about six hundred souls. A mission was commenced among them about seventeen years since, under the London Church Missionary Society. Those Indians are now quite in advance of the French population around them, in civilization and morals. They have fine farms, comfortable dwellings and abundance of stock. They are also educating their children, and have over one hundred communicants in the church. The same Society have other flourishing missions among the Indians of the Northwest. Missions among the Indians, to be successful, must be prosecuted with energy and well sustained; and the great hope of success among them, as among all other heathen, must be by bringing the children under a proper Christian influence."

CHURCH OF ENGLAND MISSIONS.

The established church of England and Ireland, embracing a large portion of the wealth of both kingdoms, has done much for the extention of its influence in all parts of the world.

The Society for promoting Christian Knowledge was formed in 1698. Though primarily organized for efforts through the press, a portion of its funds was employed for nearly a century in supporting missionaries in North America and in India. It now confines itself chiefly to bible, tract and book distribution, in the English and other European languages. The strictness with which its tracts teach the peculiarities of Anglican Episcopacy, has tended to limit its support chiefly to the "high church" party. It appears by the last report, that the number of bibles circulated within the year was 137,441, of testaments 76,037, and of prayer books 290,174. The total of expenditure was £88,524.

The Society for the Propagation of the Gospel was instituted in 1701. It is patronized by the crown and the dignitaries of the church. Previous to the American Revolution it was the most efficient instrument for planting Episcopacy in this country and other British colonies. Its operations are now carried on in North America, the West Indies, New Zealand, the East Indies, Australia, and South Africa. By the aid of parliamentary grants a large number of foreign and colonial bishops are sustained. Like the Christian Knowledge Society, it is a staunch supporter of high church principles, and some of the bishops and clergy it has sent out are ultra tractarians.. Its expenditure during the year last reported, was £105,-077, about £10,000 in advance of its receipts.

The Church Missionary Society, now in the fifty-third year of its existence, representing the evangelical portion of the establishment, has 111 mission stations,—forty-six in India, six in Ceylon, four in China, twenty-two in Africa, twenty-two in New Zealand, six in Northwest America, two in the West Indies and three on the Mediterranean. Connected with these stations are 1705 laborers,—135 clergymen, of whom eight are Lutherans and twenty-three native born clergymen; thirty-one male and twelve female European assistants; 1358 male and 169 female native assistants. The total of communicants at the several stations is 14,154, and the attendants on public worship (not fully returned) 107,000.

The home operations of this society are conducted on a liberal scale. A capital fund amounting to about one third of the annual home income has been formed, to equalize its receipts by making up for occasional deficiencies in contributions. A fund of £10,000 has been laid up for the evangelization of China, to be expended whenever it shall be possible to penetrate into the interior of the empire. A fund for disabled missionaries and the support of the children of missionaries who die in the society's service, has been commenced; as yet, however, the expenditure for this object remains in great part a charge on the general income. A fund for the augmentation of the payments from the one last mentioned, being £15,000 bequeathed to the society the last year, has been added to the other trusts. An institution for the education of missionaries, is established at Islington, having, at the last report, sixteen students. The income of the society for 1850–51 was £112,252 18s., expenditure £104,753 14s.

ROMISH MISSIONS.

The Roman Catholic "Association for the Propagation of the Faith," reports its receipts for the year 1850 at £138,-488, or £4,092 less than for the year previous. The expenditures were £120,-753, leaving a large balance for the year 1851. Much the greatest amount was raised in France, Austrian Italy and Sardinia. The Roman States, "entirely

Catholic and united in belief," as Archbishop Hughes says, gave the beggarly donation of £1,695, Portugal £1,133, Naples £1,872, Spain £335! while "heretical" Britain and Ireland furnished together £5,062, the Netherlands £3,413 and Prussia £6,508. The sums expended in Protestant Missions are estimated by the *Friend of India* at about £700,000 a year, or five times the amount of Romish missionary funds.

AMERICAN BAPTIST MISSIONARY UNION.

REV. JOHN TAYLOR JONES, D. D.

The death of Dr. Jones of the Siam Mission, on the 13th of Sept. last, was an event within the common range of missionary history. He died as missionaries are wont to die, and after he had completed a term of service somewhat exceeding the average duration. He died in Christian peace and in honor. He "rests from his labors, and his works do follow him."

Perhaps the *simplicity* of the event, its destitution of whatever might throw around it an impressiveness not its own, has helped to deepen the lines which it has imprinted on our hearts. We are oppressed with a sense of personal bereavement. God has smitten us. And burdened with sorrow, we "lift up our eyes unto the hills, from whence cometh our help."

The worth of our departed brother in its rare extent, was known to few. He had not the qualities nor the outward bearing to draw popular favor; his modesty and his principles alike forbade him to seek it. His highest ambition was to do his appointed work, his intensest thoughts were for the upbuilding of the Siam Mission. He had, without question, keen susceptibilities; he knew how to appreciate the commendation of wise and good men. But earthly esteem had come to hold in his regard its subordinate place. He "endured as seeing Him who is invisible."

Dr. Jones was well fitted by his native temperament to be a missionary. He was sympathizing yet buoyant, observant but hopeful, enterprising and resolute, but gentle. He had a clear-sightedness, a guarded self-reliance, a capacity for "patient endurance," that qualified him to labor in solitude; as subsequent years verified:—yet no man was better constituted, as other years attested, to be a fellow laborer with others. His social virtues shone out as occasion called for them. He saw the right, but was not opinionated; he had his preferences, but not self-will. Like Paul, though tenacious of principle, he could become in the outward circumstance "all things to all." Yet he was not more complaisant than conscientious, not more conciliatory than firm. He was catholic and fraternal toward Missions of other persuasions. In his official intercourse, abroad or homeward, he was a model missionary.

His piety bore the cast of his constitutional sensitiveness. It was unpretending, noiseless, shrinking from observation, and outwardly sedate; but it had a depth and steadiness that proceeded from living springs. Religion with him was a principle, acting uniformly, consistently. It was as truly emotional, giving vitality to principle; but the intensity of his emotions he seldom disclosed save to God. His humility was unaffected. We could not have sounded the depths of his devotion, if sore trials had not uncovered them and the fountains now and then been broken up. This cautiousness attended him to the last day of his life. His last words utter their full meaning to those only who knew him well.

The intellectual endowments of Dr. Jones, original and acquired, may be estimated by the service which God allotted to him. It was an arduous service. Associated at first with the Mission in Burmah, he was soon called by divine

Providence and the voice of his brethren to found the Siam Mission. In this respect his position was analogous to what Dr. Judson's had been; and equally momentous was the work which was given into his hands. He was a missionary *pioneer:* and as it so seemed good to the wisdom of God, he was, for much of his missionary life and in many particulars, an unassisted, solitary pioneer. To be a pioneer he was fitted by his comprehensiveness of views and soundness of judgment. His plans were wise, his measures judicious, and their execution timely and to effect. He inspired confidence. The heathen around him, and his coadjutors at home, relied on him. What he said, commanded deference; what he advised, could be followed with safety. He laid the foundations of the Siam Mission; and they were laid sure.

His department of missionary labor was more especially, and of necessity, linguistic. He was first, of American missionaries, to obtain a radical knowledge of the Siamese tongue. It rested on him in great measure to fix the Siamese usage of theological terms. The first religious tracts, with the exception of two unsuccessful attempts, were prepared and published by him. To him was assigned, more than all, the translating into Siamese of the word of God. For this high service Dr. Jones by native endowments and severe study was well prepared. He was a careful student, discriminating, well balancing, laborious. He was acquainted with the original languages of the bible, and versed in the science of biblical interpretation. His conclusions as to the meaning of the sacred text were ordinarily reliable, and his words skilfully chosen in which to convey it. The entire New Testament in Siamese, translated by him and revised in a second edition, is an honorable memorial of his biblical scholarship, his persevering diligence, and his idiomatic familiarity with the Siamese language. To the Siamese it is an unspeakable gift. Other portions of the Scriptures were also translated by Dr. Jones; and of some of them it has been stated, such is their accuracy and delicacy of finish that not unfrequently they are recurred to by the most intelligent of the nobles as among the choicest specimens of Siamese literature.

Dr. Jones was not cheered in his labors by ripening fruits. His work was mostly preliminary, and helpers were few. He sowed the good seed, as strength was given and opportunity; and it is said by those who have heard him, that his preaching in Siamese, by its tact and fulness of illustration, was sure to interest. But his strength was overtasked already; and as it is by the foolishness of preaching God saveth them that believe, few among the Siamese have yet believed. This was the painfullest experience of his missionary life—the fewness of believers for want of preachers. And he requested and entreated that preachers might be sent, till requests and entreaties seemed to be vain. But he was never known to murmur. He bowed his head meekly but sadly to the dispensation, and according to the grace imparted to him labored on.

Who will take up his mantle? His work cannot be lost. And in humble assimilation to Him whose steps he followed— the first missionary—he will yet look from the place of his heavenly felicity, and "see of the travail of his soul" for the Siam heathen, and "be satisfied."

Dr. Jones died at the age of 49. His nativity was at New Ipswich, N. H., July 16, 1802; and his first profession of faith in Christ was in the Congregational church of that place, when he was aged 15. In 1828 he was baptized by the Rev. Howard Malcom, and united with the then Federal St. Baptist Church, in Boston. He was graduated at Amherst College in 1825; his theological studies, embracing the usual course, were prosecuted at Andover and Newton Seminaries. He was appointed a missionary to Burmah in 1829, and in February, 1831, arrived at Maulmain. He proceeded to Bangkok in 1833. His first wife was Miss Eliza Grew of Hartford, Ct., who died of cholera in 1838. In 1840 he was married to Miss Judith Leavitt, of Meredith Village, N. H. She died in 1846, while on her return for health to the United States. His surviving partner is Mrs. Sarah Sleeper Jones, formerly of New Hampton, N.

H., who accompanied him to Bangkok in 1847-8.

BRITISH RELATIONS WITH BURMAH.

It will surprise no one who has read the communications of Mr. Kincaid from Rangoon, particularly the letter in preceding pages, to learn that the English have made a hostile demonstration against the King of Burmah. The open violation of the treaties subsisting between the two governments, the oppression and insult visited upon merchants and seamen, could not pass unnoticed. Latest advices from the east bring intelligence that several vessels of war had sailed from Calcutta to Rangoon, to obtain satisfaction for the injuries inflicted on English subjects. The commander had allowed thirty-five days, within which to communicate with Ava, at the end of which time, if satisfaction was not obtained, redress would be taken by force. The nature and extent of the demands made have not been reported. If limited to the rights guarantied by the existing treaties, no *long* interruption of peace may be looked for; but if the Maulmain English press reflects the views of the East India government, it may be supposed that some further aggressions on the Burman territory are meditated.

The effect which such a movement will have on our mission in Burmah Proper, cannot be foreseen; and it is not important that we should speculate. It would seem that at this day the Burman government could be in no danger of confounding, as in 1824, Americans with English, and thus involving the missionaries in personal danger. But a collision with the English might awaken such sentiments towards *all* foreigners as to overcast the prospect of religious toleration in the kingdom. In any event the mission is in good hands, watched over by an Eye that never sleeps, and cared for by a Wisdom that sees the end from the beginning.

LETTERS FROM MISSIONARIES.

Sandoway.

E. L Abbott, Sept. 22, Oct. 20.—J. S. Beecher, Aug. 18, Sept. 25, 26, Oct. 19—22.—H. L. Van Meter, Sept. 21, Oct. 17.

Arracan.

Mission, Oct. 22.—H. M. Campbell, Aug. 18, Oct. 21.—L. Ingalls, Nov. 19.—H. E. Knapp, Sept. 22, Oct. 22.—C. C. Moore, Aug. 18, Sept. 23 (2), Oct. 1, 25.

Maulmain.

Bur. Mission, Sept. 2, 20, Oct. 22.—Karen Mission, Sept. 19, Oct. 11.—Wm. Moore, Sept. 22, Oct. 15, 23.—T. S. Ranney, Aug. 18, Sept. 19, Oct. 1, 20, 22.—T. Simons, Aug. 18.—E. A. Stevens, Aug. 18.—L. Stilson, Aug. 18, Oct. 23.—J. Wade, Sept. 19.

Tavoy.

C. Bennett, Sept. 16.—E. B. Cross, Aug. 8, Sept. 21.—F. Mason, Aug. 7, 11, Sept. 21.—B. C. Thomas, Aug. 23, Sept. 22.

Rangoon.

E. Kincaid, Aug. 11, 28, Oct. 8.—J. Dawson, Aug. 21, Oct. 3, 11.

Siam.

W. Ashmore, Aug.—J. T. Jones, June 28, July 7.—H. H. Morse, Sept.—S. J. Smith, Sept. 13.

Hongkong.

Mission, Sept. 30.—W. Dean, Aug. 19 (2), Sept. 24, Oct. 13.—J. Johnson, Aug. 22, 26, Sept. 26.

Ningpo.

Mission, Sept. 30.—J. Goddard, Aug. 26, Sept. 1,—E. C. Lord, Aug. 26, Dec. 1.—D. J. Macgowan, July 8, Oct. 3.

Assam.

M. Bronson, Aug. 15, Oct. 1, 6.—N. Brown, Sept. 22,—O. T. Cutter, July 16, Aug., Sept. 22, Oct. 22.—G. Dauble, Aug.—I. J. Stoddard, Aug. 12.—S. M. Whiting, Aug., Sept., Oct. 20.

Teloogoos.

Mission, Sept. 30.—S. S. Day, Sept. 10 (2), Nov. 11.—L. Jewett, Oct. 11, Mrs. J. Nov. 12.

France.

E. Willard, May 8, Nov. 6, 7, Dec. 5, 8, 31 (2).—T. T. Devan, Oct. 7, Nov. 12, 19, Dec. 10, 31.

Greece.

A. N. Arnold, June 6, Oct. 18 (2), 28, Nov. 7, Dec. 4.

Germany.

J G. Oncken, Oct. 31 (2), Nov. 22.—G. W. Lehmann, Oct. 10.

Cherokees.

E. Jones, Oct. 23, Dec. 11.

Ojibwas.

A. Bingham, Dec. 31.

DONATIONS.

RECEIVED IN JANUARY, 1852.

Maine.

Gardiner, Rev. Moses J. Kelly	1.00
Montville, Rev. T. B. Robinson 12; Mrs. Lucy F. Robinson 1; Mrs. Lucy Frye 1;	14.00
Penobscot For. Miss. Soc., J. C. White tr., 26.56; Garland, Joseph Sargent and wife 75 cts.; Charleston, ch. and soc. 10; Levant, ch. 3.25; Sewing Circle 2; Bangor, 1st ch., Royal Clarke tr., to cons. Moses Giddings L. M., 100; S. S. Soc., Georgiana Dunning tr., for Assam Orph. Sch., 40; 2d ch. 17.44;	200.00
Corinna, Martha Young	2.75
Topsham, a friend	25.00
Richmond, E. M. Avery	10.00
Dexter, Levi Morrill	20.00
Wiscasset, John Sylvester	10.00
	282.75

New Hampshire.

New Hampshire State Conv. 3.33; Rumney, Ladies' Miss. Soc., for sup. of Rev. A. H. Danforth, 25; Concord, ch., to cons. James Hoit L. M., 100; 128.33

Vermont.

Swanton Centre, D. W. Walker	1.00	
West Topsham, ch.	10.00	
Berkshire, H. M. Smith	5.00	
Passumpsic, L. P. Park	10.00	
Cornwall, R. Peet	4.00	
Fairfax, I. Farnsworth	10.00	
Jericho, ch. 4: T. Galusha 10; D. Bicknell 1: E. Ford 1,	16.00	
Lunenburg, ch.	*2.00	
		53.00

Massachusetts.

A friend, for African mission,	30.00	
Granville, ch.	4.00	
Boston, Washington St. S. Sch., W. Hobart tr., 6; Union Concert at Charles St. ch. 18; South ch., Young Ladies' Miss. Soc., to sup. a Karen child in Mrs. Wade's sch. 12;	36.00	
Marblehead, Benjamin G. Pedrick	50	
Cambridge, 1st ch., Judson Soc., Miss M. W. Hancock tr., to sup. a child in Assam. Orph. Sch. named Martha W. Hancock,	25.00	
Old Cambridge, ch., J. B. Dana tr., to cons. Daniel S. Buck and Rev. Eleazer Robbins L. M.,	219.55	
Littleton, Sab. Sch.	7.00	
Wendell Asso., C. Carver tr.,	79.00	
Wenham, ch.	30.00	
North Attleboro', ch., Benjamin Cargill tr.,	43.66	
South Yarmouth, a friend, for Assam Orph. Sch.,	4.00	
Roxbury, Kendall Brooks	20.00	
Salisbury and Amesbury, 1st ch. and Soc., to cons. Jonathan A. Sargent L. M., 100; A class of Young Ladies of Sab. Sch., Miss Sarah T. Osgood teacher, 3.50	103.50	
Springfield, 1st ch., Ladies' Sewing Circle, M. W. B. Wight sec., for sup. of an orphan girl in Mrs. Brown's School, Assam,	25.00	
Saugus, J. D. Lawrence, for Siam Miss.,	5.00	
Newton, 1st ch. 45.38; mon. con. 65; J. G. Gunderson, to sup. a child in Assam Orph. Sch. to be designated by Mrs. Cutter, 25; Gardner Colby 200; Rev. S. F. Smith 25;	360.38	
Charlestown, 1st ch., Boardman Miss. Soc., Joseph Goodnow tr., to cons. Nathan Merrill and Gideon Foster L. M.,	200.00	
Newburyport, Green st. ch.	10.00	
Enfield, Mrs. Fear Gilbert	1.00	
Watertown, ch., (of which 20 is for Siam Miss.) to cons. Elijah Pratt L. M.,	120.00	
Worcester Asso., H. Ayres tr.,	44.37	
do., Pleasant st. ch., per E. Savage, agt.	21.00	
West Wrentham, ch.	[4.50	
		1,333.46

Rhode Island.

Newport, 1st. ch., S. Sch., to sup. a child in Assam,	14.00	
Woonsocket, ch.	25.50	
Rhode Island State Conv., V. J. Bates tr., viz, Lime Rock and Albion, ch. 3; Miss M. S. Jenckes, 50 cts.; Exeter, ch., for Siam Miss., 6.75; Providence, 1st ch., mon. con. 195; Thomas A. Teft 5; Rev. Allen Brown, to support a Nat. Karen preacher, 25; Pine st. ch., for Siam Miss., 18.17; 8th ch. 8; mon. con. 9; Pawtucket, 1st ch., James Olney tr., mon. con. 24; for Siam Miss., 10.61; Warren, ch., mon. con. 15; Warwick and Coventry, ch. 5;	325.03	
Pawtuxet, 1st ch. 31.61; High st. ch. 13; per Rev. E. Savage, agt.,	44.61	
		409.14

Connecticut.

North Haven, ch.	5.00	
Essex, A. Post 4; Mrs. Hill 5; Mrs. Perkins 1;	10.00	
		15.00

New York.

Canisteo River Asso., Silas Crandall tr., per Rev. S. M. Osgood, agt.,	35.93	
Seneca Asso., J. McLallen tr., viz., Ovid, ch. 50: Ithaca, ch. 2; Mrs. E. M. K. 5; Mecklenburg, ch. 6.75; Jefferson, ch. 5; Lodi, ch. 6.90; Covert, ch., for Siam Miss., 7.30; Romulus, ch. 1.85: Farmersville, Fem. Karen Soc. 8.75; S. Sch. 2.43; Advanced by treasurer 4.02: to cons. Harvey King L. M., per Rev. S. M. O., agt.,	100.00	
Hudson Riv. Asso. South, viz., Brooklyn, 1st ch., Young Mens' Miss. Soc., to cons. Claudian G. Morse L. M., per Rev. S. M. O., agt.,	100.00	
Troy, ch.	50.00	
Ithaca, Fem. Miss. Soc., Sarah W. Bower tr., for sup. Alfred Bennett in Assam Orph. Sch.,	25.00	
Westport, ch.	14.50	
Chenango Asso., C. York tr., 35.03; Sherburn Vill., ch. 10; Fayette, ch. 2.31, Smith Vill., ch. 2.93; M. S. Grant 50 cts.; Nancy Covey 1; Smyrna, ch. 3; a friend 1; Pharsalia, ch. 6.30; Central Green, ch. 28.25; Oxford and Green, ch. 8.30; B. J. Haight 10; Lydia Ann Wilcox 5; Guilford, 2d ch. 24.07; Pitcher, ch. 100; A. Messenger 1; Coventry and Green, ch. 19.68; Coventry, ch. 33.50; S. Sch. 12; Sherburn, ch. 60; Bainbridge, 2d ch. 6.26; South New Berlin, ch. 35.62; Oxford, ch. 6.25; F. B. S. 7.50; Rev. A. B. Jones 1; Cayuga Asso., viz., Cato, ch. 28.23; Skeneateles, ch. 4.03; Springport, ch. 25 cts.; Montezuma, ch. 2; C. P. Wyckoff 3; Onondaga Asso., viz., Fabius, ch. 13.44; Sloaneville, ch. 14, to constitute Rev. Lark S. Livermore, Rev. Arrington Gibson, Rev. Ephraim Hoyt and Rev. Joseph Burnett L. M., per Rev. H. A. Smith, agt.,	485.45	
Oneida Asso. 36; Cassville, ch. 11.50; a friend of miss. 1; S. Sch. 7.77; Annsville, ch. 27.77; Utica, Broad st. ch. 115; B. Warren 10; Rev. P. P. Brown 5; Betsey Brown 1; Betsey Coats 25 cts.; Bleeker st. ch. 143.09; Vernon, ch. 23.25; Rome, ch., A. Beeman 2; E. H. Shelly 5; J. M. Sturtevant 3; R. Peggs 5; D. C. J—— 2; J. Armstrong 5; Westmoreland, 2d ch. 11.09; Durham Vill. 7; Trenton Falls, ch. 11; Remsen, 2d ch. 6.50; Whitestown, ch. 45.28; for Assam Orph. Sch., 17; S. Sch., for do., 15.25: Clinton, ch. 17.10; Rev. R. Powell 1; to cons. Jesse Lillybridge, Earl F. Armstrong and Rev. Orrin Beckwith L. M., per Rev. H. A. Smith, agt.,	534.85	
Cortland Asso., viz., Rev. David Leach 2; H. W. Purington 2; Elizabeth C. Dewitt 50 cts.; Augustus S. Dewitt 25 cts.; McLean ch. 23.30; Fabius and Truxton, ch. 19.88; Truxton, ch. 31.67; Cincinnatus, ch. 12.50; McGrawville, ch. 11.83; Juv. Miss. Soc. 4.47; Groton, ch. 18.24; Fem. Mite Soc. 17; Dryden, ch. 7.89; Virgil, ch. 9.52; Solon, ch.		

and cong. 16.35; R. Parsons 1; Taylor, ch. 2.81; Cynthia Keep 2; per Rev. H. A. S., agt., 183.21
Otsego Asso., viz., Exeter, ch. 4.25; Jackson Vill., ch. 16.07; Warren, ch. 18.63; Burlington, 1st ch. 2.68; Springfield, ch. 15.87; Hartwich, ch. 9.72; Fem. Miss. Soc. 10.52; North Burlington, ch. 9; Brookfield, ch. 33.50; Edmeston, 2d ch. 3.75; Butternuts, 1st ch. 16.50; Plainfield, ch. 21; Winfield, ch. 10; New Lisbon, ch. 37.86; Rev. L. Casler 1; J. Pratt 2; Mrs. H. Belknap 1; Mrs. Oliver 50 cts.; col. at Asso. 9.72; to cons. Rev. Jacob Grants and Sidney Wilder, L. M., per Rev. H. A. Smith, agt., 223.57
Saratoga Asso., viz., Broadalbin, ch. 15; Galway, 2d ch. 1.50; Milton, ch. 9; Johnstown, ch. 3.50; Moreau, ch. 2; Clifton Park, ch. 19.65; Burnt Hills, ch. 10.10; col. at Asso. 11; Worcester Asso., John Hayden tr., 83.05; John Cook 50 cts.; D. T. Gott 1; H. Gott 1; Rev. R. F. Parshall 1; to cons. Rev. Henry Garlick L. M., per Rev. O. Dodge, agt., 158.30
Washington Union Asso., viz., Kingsbury, ch. 2.50; Hiram Allen 50 cts; per Rev. O. D., agt., 3.00
Franklin Asso., 104.07; Milford, ch. 14.75; Oneonta, ch. 25.45; Horace McCall 1; John Van Woert 4; Sally Blackley 25 cts.; Sherman Page 3; Margaret Fitzgerald 25 cts; A. S. Aldrich 1; Bennettsville, ch. 34.69; Masonville, ch. 14.66; Hannah Sherman 1; Simeon Bidwell 87 cts.; Nathan Stilson, to cons. Linus Ogden L. M., 114; Samuel Derby 1; Mrs. Northrop 1; col. at Asso. 16.28; to cons. Rev. Levi Morse and E. C. Cook L. M., per Rev. O. D., agt., 337.27
Cheshireville, E. K. Carpenter 4.00 — 2,255.08

New Jersey.

Millington, ch., for Siam mission, 7.06

Pennsylvania.

Braintrim, Elizabeth Gregory 1; Mrs. Eliza Tukesbury 4; 5.00
Alleghany City, M. R. Trevor, 5.00
Beaver Asso., R. Hampson tr., to cons. Rev. Samuel S. Stoughton L. M., 100.58
Logans Valley, ch., to cons. Rev. A. K. Bell L. M., 100.00
Lewisburg, ch., to cons. James Moore, Jr., L. M., 100.00 — 310.58

Maryland.

Reisterstown, Daniel Cummings, for Karen Miss., 4.00

Ohio.

Cleveland, Rev. S. W. Adams, for Siam Miss., 1.00
Lima, ch., mon. con., 4.00 — 5.00

Indiana.

Lawrenceburg, ch. 10.50; Manchester, ch. 14.50; 25.00

Illinois.

Marion, a friend 4.75
Elgin, ch. and friends 23; Mrs. Raymond's miss. box 2; to sup. a child in Mrs. Danforth's sch., 25.00
Grand Detour, Mrs. Cynthia G. Southwick 10; Mrs. Sarah Carpenter 8; 18.00 — 47.75

Michigan.

Michigan State Conv., R. C. Smith tr., viz., Detroit, 1st ch., for Siam Miss., 23.78; S. Sch., for sup. of Rollin K. Smith in Assam Orph. Sch., 25; Schoolcraft, ch., for Siam miss., 5; Clarkson, ch., for do., 7.14; Grand Blanc, ch., for do., 2.96; East Flint, for do., 9; Ypsilanti, ch., for do., 11; Pontiac, ch., for do., 6.12; Liberty, ch., for do., 5.82; Newburg, ch., for do., 2.34; Cass, ch., for do., 1.84; 100.00
Ottowa Mission, ch. 2.00
St. Mary's, Mr. Vanalstine, 50 cts.; Gilman Sanborn 1.50; 2.00 — 104.00

Iowa.

Davenport, ch. 2.00
Marion, ch. 1; Rev. J. Williams 5; 6.00 — 8.00

In Foreign Countries.

Paris, Canada, S. Sch., for circulation of the Scriptures in China, 9.00
French Miss. Northern Dep., Bap. Miss. Soc. 71.53; sundry donations for S. Schools, 10.47; 82.00
Nellore, India, sundry donations for a boarding sch.-house, 225.10; J. Walker, to sup. a scholar in boarding school, 10.90; 236.00
Maulmain, Burmah, Karen Miss., sundry donations for schools, 31.82; Newville, ch., to sup. nat. pastor, 43.64; Dong Yan, ch., for do., 12.27; Chetthingville, ch., for itinerants, 19.09; 106.82
Rangoon, do., sundry donations 13.64 — 120.46
Akyab, Arracan, A. P. Phayre 100; Dr. Thorburn 20.50: 120.50
Hongkong, China, Tie Chiu. ch. 63.98; Capt. Parker 9.63; F. Toyer 10; 83.66
$5,704.77

Legacies.

Kennebunk Port, Me., Mrs. Polly Butler 10.00
Providence, R. I., Nicholas Brown, per D. W. Ticknor, tr. of Mass. Bap. Conv., 200.00 — 210.00
$5,914.77

Total from April 1, 1851, to January 31, 1852, $42,601.74.

Boxes of Clothing, &c.

Portland, Me., Rev. J. S. Eaton, a ream of letter paper, for Rev. S. M. Whiting.
Derby, Vt., Ladies' Miss. Soc., one box of clothing, for Siam miss., 29.67
Hinesburg, Vt., A. Beecher, one box of dried apples, &c., for Rev. J. S. Beecher, 9.00
Boston, Mass., Tremont st. Fem. Miss. Soc., one box of clothing, &c., for Mrs. Däuble, 145.00
Do., Miss Haven, two packages of clothing, &c., for Mrs. E. A. Stevens, 6.00
Whitestown, N. Y., W. Bap. Sewing Soc., one package of clothing, for Mr. Bronson, 16.67
Philadelphia, Pa., Am. Bap Pub. Soc., sundry books for the several missions.
Do., Sanson st. S. S., one box for Dr. Dawson, containing a Bible for the Queen of Burmah &c., 50.00

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